

THE PACIFIC

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Number 8.

All That I Need to Know.

“DOWN deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.
“He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty
And keeps his fires aglow.
“He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.
“And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.
“And so, when wearied and baffled,
And I know not which way to go,
I know that he can guide me
And 'tis all that I need to know.”

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He speaks through the church and the sacraments.

He leads by the counsels of parents and teachers.

He leads by the holy example of friends.

He speaks in the living thoughts of good books and papers.

It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it; and to the King that discerns the heart, heart-sense is the sense of all, and that which he alone regards; he listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; that is the life of it.—Leighton.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, February 20, 1902.

Work for All.

"All cannot charge or lead the van,
All can be brave and true;
And where the Captain's standards wave
There's work for all to do;
And work from which thou mayst not flee,
Which must be done and done by thee."

An Explanation of Rank.

A California daily paper notes the statement made by *The Pacific*, a few weeks ago, that the First Congregational church of Oakland ranks as fourth in size among the Congregational churches of the United States, and proceeds to state that it owes its high place in the list "to the fact that the Congregationalists are very weak in the East." This will be news—but of an unsubstantial kind, however—to people who know of the strength of Congregationalism in the East, and especially in New England. The facts are that the Congregational church of Oakland doesn't owe its rank to any such condition, said condition not existing. It owes it in part to the disposition of people on the Pacific Coast to identify themselves with the central or most flourishing church in the city in which they reside. There is not so much of this tendency in the East; and for this reason many cities having a much larger number of Congregationalists than Oakland has do not have churches that approach the membership of the First church of Oakland. Hartford, Connecticut, for example, has more than twice the number of Congregational church members that Oakland has; but it has no church which has a membership of a thousand, while the First church of Oakland has 1,335. The Pacific Coast disposition to centralize would, if it prevailed in Hartford, give a church in that city which would outrank considerably the First of Oakland.

As to the statement that the Congregational church is numerically weak in the East, it must be granted that it is in some parts of the East. It is weak in Indiana, where, because of that plan of union in missionary work, scores of churches organized by New England Congregationalists eventually became Presbyterian. At least two thousand churches in the Middle West were, under this plan of union, lost to Congregationalism. The membership of those churches and their descendants have been moving westward for many decades, and

here on the Pacific Coast, even, we have Presbyterian churches which would be Congregational if that plan of union had not been adopted and worked for years back there in the region adjacent to the Alleghanies. To the present writer, in whose veins runs Scotch Presbyterian blood, and who sees much of good in Presbyterianism, it does not matter greatly. It is the duty of the Christian to seek to build up the church kingdom, and not his particular denomination. Congregationalism, however, has its distinctive principles, to which many people will always hold; it has had a place in the past and will continue to have a place in the future. This, certainly, every church member should remember: If one's life is to count for much of anything in the up-building of the kingdom of Christ, it must be in connection with the denomination with which he is identified; and thorough loyalty to it is demanded for this reason, if for no other.

We have said that the First church of Oakland owes its high rank in part to the disposition of Coast people to centralize. It owes it also to the fact that the church has always been fortunate in its pastors. He who stood in that pulpit for a quarter of a century was not only an able and interesting preacher, but one of superior executive faculty—a man whose influence went out through all the denominational channels in the State and mingled with the currents of Congregational life all along the Coast, and throughout the whole United States.

Today it is noteworthy that there is preached from that pulpit the pure gospel of Christ, and in such manner as to lay hold of people of various grades of mentality. Those sermons seem to meet the needs and satisfy the yearnings of people in every walk and rank of life. Under such preaching, adding those other necessary qualifications of the minister, a church can hardly help growing. It has, certainly, so far as the pastor is concerned, fulfilled the conditions of growth. Not long ago the Rev. Dr. Parker asked a working-woman how she liked a sermon by a noted preacher. "It was very good," replied the woman, "but not for us—not for us." "The sermon," said Dr. Parker in telling of this, "which is not for the simplest and humblest is not for anybody." Writing some years ago concerning sermons and sermonizing, the Rev. Dr. Cuyler said, in substance, that

the sermon should be suited to the comprehension of the professional man in the pew, his twelve-year-old boy by his side, and his servant up in the gallery. To which *The Pacific* assents, after bringing the servant down from the gallery and placing her in the family pew. And it may not come amiss to suggest, in this connection, that the lack of the caste spirit in the First church of Oakland has something to do with its size.

But let us not drift away from the emphasis that should be placed on the preaching of the gospel of Christ. Preaching should of course be on a level with the minds of all; but its first great requisite is that it should be a presentation of Christ and what he has done for mankind. In one of our exchanges last week a writer tells of a preacher who ministers to a large, intelligent and growing congregation in an Eastern city. It is said to be his rule to preach the simple story of Christ, what He is and what He is doing for man. "Many of my people," he says, "are burdened through the week with heavy business cares, or are absorbed with the social duties and pleasures of life. Nothing can so help them to bear these burdens, or suppress the excessive love of the pleasures of society, as the gospel of Christ. They hunger to know more of the verities of spiritual and eternal things, as found in Christian words." And the writer asks, "What is the outcome of such a ministry?" The answer is: "A large, steady and devoted congregation. They are not growing tired of their minister. Such preaching is bound to succeed, for the approbation of the Master rests upon it; and the Holy Spirit crowns it with power."

When, accordingly, the present writer considers the kind of preaching which is heard from the pulpit of the church herein named, it is not surprising that people who have heard these sermons at Association meetings and on other occasions of fellowship are inclined to membership in that church if they come to Oakland to reside. Add to this plain gospel preaching the influence of high-class sacred music, the inspiration in numbers, the desire of some people to be "in the swim," and social advantages which are by no means to be ignored by any one, and the growth of such a church is readily explained—and this, without any disparagement of the ability and thorough consecration of other pastors.

The Pacific has deprecated this tendency in the past, has tried to show how it would be better in every way to have our smaller and weaker churches strengthened, rather than the strong made stronger. Doubtless we shall continue to deprecate it. Suffice it, however, at this writing to state that there are other pastors in Oakland who are preaching in able and interesting ways that gospel which alone meets the needs of mankind. If there are any there, or elsewhere, who are not doing this, and these lines come to their notice, let them be a suggestion to turn to that old, old story of Jesus and his love. In the telling of it, in the effort to impress it upon the hearts of hearers, it is possible for the preacher to bring to his aid the things of God's whole, wide universe. Let none question the power of the gospel of

Christ, if it is presented in the winsome way in which it is possible to present it—in which Jesus himself presented it: notably on that day when, sitting where the flowers, the red anemones, lifted their bright and beautiful faces heavenward, he said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these." It was a lesson concerning God's love and care—a lesson which none could ever forget; for, everywhere those beautiful flowers, growing in great profusion throughout Palestine, looked up into their faces and spoke of Him who had clothed them so richly.

Some Thoughts for Young Men.

The sentencing hereabouts by judges of certain footpads to the penitentiary for life, and of others for terms so long as to be practically equivalent to life sentences, will have a salutary effect. The tendency will be to discourage and lessen crimes of that kind. For a few dollars men will not take chances so desperate, and both property and life will stand, accordingly, with better protection than they otherwise would have.

The hanging of Dalton and Wade, at Portland a few days ago, will have a like salutary effect. They went out with a gun to waylay a well-known gambler, perhaps to scare the man so that he would hand over his valuables, but not intending to shoot him, although it is in law *prima facie* evidence that the man who does go out thus armed intends all the dire results which often ensue. If hard-pressed at the supreme moment, many of them do take life. In this Portland case there was only one gun, and the man in whose hands it was when it was discharged claimed to his death that it went off accidentally. But both men were hanged, and rightfully, too. The young man whom they mistook for the gambler was a little slow in holding up his hands when ordered to do so; either with intent or without intent on the part of Wade, the gun was discharged and the young man was killed. But Dalton had no gun in his hands and was on the opposite corner of the street from Wade when it was discharged. Nevertheless, the court held that he was so prominently an accessory as to be guilty with the other man of the murder. And notwithstanding the fact that he was the first to make confession, doing this even before suspicion rested heavily upon them, he was sent to the scaffold.

There is a lesson in all this for every young man who associates himself with others in any wrong-doing. He may not intend anything that would bring him really within the grasp of the law and the courts; but either with deliberate intent or accidentally, some one associated with him does that which is unlawful, and from that act and all its consequences and penalties there is for him no separation.

As we write about this gruesome matter there comes the thought that it is Friday morning—hangman's day—just a little before the dawn, the hour when so many who have committed capital crimes have been launched

A Woman's View of It.

By Helen Augusta Brooks.

A writer, a clergyman, holding a prominent position on our Coast, gives voice to such sentiments as these: "No matter how much you may convince a woman of the proof of a proposition logically, if her prejudice is entirely against it the logical conviction will not move her will." Again: "A man more than woman admires absolute fairness and breadth of vision"; and yet once again, "If a minister faces a congregation of ninety-nine women and one man, it is no great achievement to preach to the ninety-nine women; they are there and sympathetic. Suppose the preacher were to shape his thought to the mind of that one man until he so interests him that when he comes again he brings another man; that is a real gain." True, in speaking of the difference between man's mind and woman's, this gentleman in right gallant fashion says: "In noting this difference we are not placing woman one whit below man in mental qualities; we are saying that their intellectual outfit is not the same." This may be true, but one woman thinks that logically these statements do not hold together. In her way of thinking, if it be "no great achievement to preach to the ninety-nine women" as compared to the effort the minister must make if he "shape his thought" to reach the one man, the conclusion is inevitable that the former audience is of less mental caliber than the latter. But this is neither here nor there, although in passing it might be said that Dr. Lyman Abbott, Dr. Rainsford, Dr. Gordon, Dr. McKenzie and such men who supply the pulpit of Wellesley college, evidently do not feel that they must talk down to their audience because it is made up exclusively of women. In fact, it has been said by more than one that this was a congregation especially critical, and in consequence most stimulating to high thinking. It would perhaps be a revelation to some ministers if they could step to the door of certain of the college girls' rooms some Sunday afternoon, and hear the careful discussion of the sermon of the morning and note the justice with which arguments are weighed.

But the real question is, *Do men need a different kind of preaching from women?* The writer would answer the question most emphatically in the negative. She feels that the time has come when we may profitably drop the discussion as to the differences between men's and women's mental capacity, that they may be considered as "like in difference," each year bringing them nearer to the time wherein "the man be more of woman, she of man"; that they were meant to be comrades, and that each feels the stress of the twentieth century world and that each is in a large-minded way meeting its problems.

This minister was large enough in his thought and heart to listen to a business man and to re-shape his preaching when he better understood the needs of the business man. Perhaps he may then, in equal fairness of spirit, take the criticism of a woman who feels that, unwittingly, he has been unjust to her sex.

The time has been when the variation in occupation and environment has made a large difference in the way in which men and women have received the truth. The work of women having been largely confined to the four walls of her home, her thought has had a hardly less wide horizon. Having had little or no opportunity for mental culture, she could not use the qualities of mind that were undeveloped, and so of course depended upon her intuitive instinct. On the other hand, man, having always lived the larger life of the world, having been absorbed with its business cares and interested in

its large concerns, this would of necessity lead to the development of judicial power and of logical thought. But we are not living in the seventeenth, the eighteenth, or even the nineteenth century today. We are living in an age when hundreds of women are in positions of trust in the business world of every large city in our land; when hundreds more are in the professional world, touching life at every point; when thousands more, in their own homes, are looking through the daily newspapers and the books of the day, upon the problems of the world in which we live, and are earnestly concerning themselves with the solution of these vexed questions.

The clergyman to whom we have referred evidently seeks to keep up with the scientific thought of our age, to study the problems of the business man. In the multiplicity of his cares and work he has seemingly overlooked one important feature of our life, and on this question of the "new woman" is "behind the times." For to the student of human life in its broad sense, it is evident that there is a new type of woman. She has the same tenderness of heart; it has but enlarged to take in all humanity. She has the same love of home, her ideals have only become higher and purer. She has an added capacity for high and close thinking. She has broader sympathies and larger interests. It is as true to say that the woman of today is the aggressive "freak," held up in caricature, as to picture her as the simple-minded creature, who 'is satisfied with the statement of things that are true without reasons for their truth"—or the one to whom prejudice is greater than logical conviction.

In discussing the works of a poet it is not right to consider only the results of his immature years. His ripest thought more truly represents the real man. It is the "fittest" who determine the type—of race or species. It should be the large army of the thoughtful, the educated, who should stand as representatives of the womanhood of today.

The master thinkers of our Anglo-Saxon race have given us a view of womanhood that "has placed a crown" on her. To Shakespeare, to Browning and to Tennyson, women were not simply pretty, acquiescent beings, who could believe anything if not hindered by their prejudices, nor were they saints with constant halos about their heads. To them, women were fellow-beings, with brains as well as hearts; those who could think as well as love; those who were intended by God to be the sharer of man's deepest thought. In Shakespeare's Portia we see a woman of keen wit as well as warm heart; of clear judgment of men and things as well as grace of form and manner; of breadth of vision, as in comprehensive glance she takes in the entire situation, as well as beauty of face; of logical mind as she weighs the arguments for and against old Shylock and of judicial calmness as she holds in check the wild passions of those who cry out against him, as well as merciful in heart as she seeks to find some pity for the poor wretch. Time would fail were one to speak of Cordelia, Hermione, Imogen, Rosalind, Volumnia and others—women, loving and tender, and yet with a virile quality of mind. Turning to Robert Browning's wonderful creations, we first note Polyxena, so loving that in her husband, in whom others see but weakness, she sees "the strength that was shut in." Where others see but effeminacy, she finds "patience and self-devotion, fortitude and utter truthfulness." At the same time, she can, with juster view than his realize the conditions surrounding them, and with clearer mind forecast the future. Note her clear thinking as she talks with the wily D'Ormea. Her straightforward, clear-cut questions,

following in logical sequence, would, I am sure, recommend her to any lawyer. Again, notice the large-minded Colombe, who, when Prince Berthold comes claiming her Duchy, looks at the question fairly with a large view inclusive of the rights of her people, as well as her own and his, and says to her minister:

"False, I will never; rash, I would not be;
If I have right, my duty's plain; if he
Say so, nor even change a tone of voice!"

When convinced that the Prince's claims are just, in a sweet, womanly way, she takes off her coronet and steps from her throne. Gwendolen, Balanston, even Pompelia, ignorant though she was, with many others, are women in whose character strength does not destroy the sweetness—womanly woman, because, with a wholesome philosophy and a right manly courage of mind and heart, they face the problems of life. In a beautiful poem, in which this great thinker seems to pay tribute to his wonderful poet-wife, his large meed of praise is not to the beauty of eye or hair, grace and delicacy of form or feature, but to the mind that matched with him, to the heart that kept beat with his own, as referring to the life that is to be, he says:

"Oh, I must feel your brain prompt mine,
Your heart anticipate my heart;
You must be just before, in fine
See and make me see, for your part,
New depths of the divine!"

The thought of the great laurel-crowned poet we all know so well that we need but call attention to the familiar words:

"The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free;
For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days—moves with him to one goal."

But we may ask, Are not these great thinkers after all but visionary poets, with no consideration of the real world of today? One might justly reply, "There is no truer truth obtainable by man than comes" through our poets; but rather let us turn to life itself. One can but speak out of personal experience, so the writer may be pardoned for transcribing a chapter from life. I consider it fortunate to have received an education in a co-educational college, in whose faculty there were women as well as men. It may have been chance, but at any rate it was true, that, of the four instructors in the department of mathematics, the two who at every step of a demonstration demanded the reason behind it were women. This experience was perhaps the more noticeable, and at the time annoying, as the other two instructors had not asked the question, "Why?" but had allowed the student to give a proposition and demonstrate it as given in the text-book as glibly as tongue could recite it. The only original problems required were from these same women before referred to. I consider it a happy thing again that the opportunity for graduate study led me to one of the largest women's colleges in Massachusetts, in which there was daily contact with some seven hundred students, and perhaps a hundred women professors and instructors. Here, not only was earnest work required and the example set for it, but breadth of view, a comprehensive grasp of life, as presented in history, art, science and literature was insisted upon. There was no evidence of the narrowness of vision, or the easily-satisfied mind here.

A later experience brought me in touch with the women in some fifty of the colleges and universities of Ohio and Pennsylvania. It was a striking thing that, when the question arose as to the Christian life, a reason had to be given for "the faith that was in you," the

seemingly-counter claims of science had to be reconciled, the doubts of the skeptic had to be met and attacked. An acquaintance with all of the National Secretaries of the Young Women's Christian Association and with the World's Secretary of the same organization makes me know that these women who are working along lines that might be thought narrowing are women of breadth as well as beauty of character. They are studying sociology as well as theology. They are intent upon getting at the heart of the life of today as well as that of past centuries.

In this age of women's clubs, through a membership with four of them, it has been another privilege to be brought in contact with the women of the homes, many of whom have not had opportunity for college education. I find them to be women, interested not alone in art and literature, but in science, in civic and national affairs. In a club numbering nearly two hundred, a third are in the department whose special work is the earnest discussion of current events. Among the able talks or papers presented before the general club there have been, not only a comprehensive review of the fiction of the year, the carefully prepared resume of the legends and early history of our State, but also a scientific discussion of the geology of California. Nor have the fauna and flora been neglected, the discussion of the latter having been accompanied with a most choice array of beautiful specimens. In the discussion apart from the literary program, local and national questions, from the care of our streets to the Chinese exclusion law, have been ably handled, not by emotionalists, but by thinkers. Nor does this large interest in the world's affairs take from the sweet womanliness of these friends of mine. Among them are as excellent housekeepers as can be found anywhere; as devoted mothers and as gracious women. Their lives and their words teach me this: that the women of today would enter with deep thought as with loving sympathy in the lives of their brothers, fathers or husbands; that women as well as men "want the plain gospel of Jesus Christ in the language of today applied to the perplexing and ever-vexing questions with which their lives are filled"; that women as well as men "admire absolute fairness and breadth of vision."

Redlands, February 3, 1902.

Pacific Coast Congregational Congress.

The second Pacific Coast Congregational Congress will be held in Seattle at Plymouth church, July 10-15, 1902. The Executive Committee desire to make definite announcement of this meeting and solicit the co-operation of all Congregational churches and ministers in the district west of the Rocky Mountains. The basis of representation in the meeting will be pastor and one delegate allowed from each church and two delegates representing each Local or State Association.

The committee will seek to provide entertainment for the above representatives. In case any should desire entertainment, not included in this class of delegates, as, for instance, any other members of their family, it must be arranged for by special correspondence.

The program is now being prepared. The Reverend A. H. Bradford, D.D., Moderator of the National Council, has accepted our invitation to be present and will make the opening address. We hope for various other distinguished guests from the East as well as from this Coast, and definite announcement will be made of them as soon as possible.

The committee are planning for one hour to be given

early each day for Bible study and another hour of each day will be devoted to a strictly devotional service. The committee desire to make the whole meeting as strongly and helpfully spiritual and inspirational as possible.

They desire from the ministers and churches any suggestions which may occur by which the meeting may be made profitable to all. They wish to urge that each church will begin at once to lay plans whereby it may reap all possible benefits for itself from the meeting, and they venture to hope that the laymen as well as the ministers will take an active part in this coming Congress.

E. L. Smith, Cor. Sec.

W. H. G. Temple, Chairman.

Seattle, Wash., Feb. 12th.

Acorns from Three Oaks.

Aloha.

The Contagion of Good Cheer.

I was about to label this "acorn" "Doctor Barrows on Inspiration," but some guileless soul might have skipped it, thinking I was about to inflict some theological disquisition on him. The truth is, I don't know much about botany, biology, theology or anthropology. I love flowers, animals, truth and men. I know when I have met a wholesome human being as well as I recognize a draught of sweet spring water or the flavor of a strawberry peach. Doctor Barrows is six feet of smiling sunlight. If all our prayers are answered, in his safe return to Oberlin he will have left a trans-continental trail of sunshine behind him seven thousand miles long. He didn't grizzle (grizzle is Scotch for grumble) at Saratoga rain, but pitched in like a true Californian to make glad the brave company who turned out in the storm to greet him. He held us an hour and thirty-five minutes and the whole company gave him their grateful grips. Not a word of pessimism in social or public discourse. No discount of our dear old Bible. The only new phrase my ears caught, in any way different from the old Oberlin phraseology, was "the larger Christ." And this was in no way rung in on us to belittle the conception of the Savior which our pastors and teachers have heretofore given us. Rather the conception is enlarged of a Savior, for India and China, as well as for cultivated New Englanders and conscientious Congregationalists. Christ has fed the starving Armenians and the famine-stricken Indians. He has given liberty to the Cubans and he prospers the Filipinos, through a country whose ruling purpose is Christian as well as courageous.

I wake to a more sanguine and satisfactory service for my Master this morning because the President of the Parliament of Religions has come my way, and the "outlook for the twentieth century" is not only brighter, but eternity has a new horizon and richer color, for "He shall reign from sea to sea and from rivers unto the ends of the earth," and "of his dominion there shall be no end." I owe Mr. Earl and the Pacific Theological Seminary many thanks for the refreshment brought into my Saratoga corner of the kingdom by this courageous champion of the gospel of good cheer. Already my prayers are entwining like trusted trout-lines for success and blessing on Doctor Henry Van Dyke's lectures on the Earl Foundation in 1903. May the delightful author of "Fisherman's Luck" and "Little Rivers" make the best casts of his life by the Pacific sea, and open rivers of sacred pleasure for his brethren, the sons of God on the Pacific shore.

The Inspiration of the Pines.

Pacific Grove never looked greener and gladder than after the washing of the generous rain. Del Monte

lawns were as soft and tender as Oberlin's gardens in June. Our hero of the world pilgrimage could recall nothing more beautiful in India, and when he has his Berkeley mansion for the dreams of his old age he must have a summer cottage by the blue waters of Monterey. He hasn't seen Saratoga in sunshine, nor taken the "twenty-seven mile drive." Pastor Lucas showed him the "four bays" from "The Loup." "The "Restless Sea" tossed its colors to the sunlight as they did for Bierstadt. The word-artist will paint them for the audiences at Oberlin, and many of the King's children will look eagerly toward the Golden West for worship and work because a prince of good cheer shall point out the way for them. Our guest from the beech woods of Ohio has learned his golf game at Pasadena, and we all wish him "good luck" and the biggest bass of the season at Catalina. Two parsons whose eyes filled with diamonds at the memory of Fairchild loyally believe that heaven has sent Barrows to the kingdom for such a time as this.

Finney's Spiritual Children.

It seemed to me that the challenge of Rockefeller would be finally answered at the altar of the old Oberlin church, where Finney prayed for rain—and brought it! But the conflict ended in victory in an office of a college trustee in Cleveland. President Barrows told me of it in answer to my question as to how he could work as he does. "This lecturing is simply a joy after the burden of the financial canvass. Yet I never had a doubt for a moment that God meant to give Oberlin that half million dollars now." I quote his very words for the comfort of my brethren who tug for financial victories on this Coast in preparation for spiritual successes. Aye, as I love you and pray for you, brethren beloved, love me and pray for me, that I may do a little more good In His Name before I die and go home..

The last day of the old year they were \$35,000 short at the half-million at Oberlin. The morning mail brought twelve thousand dollars. The trustees met in Cleveland and prayed before they pressed the campaign. But they did not pray all the morning on their knees! They prayed as they canvassed, and at noon they lacked but \$17,500 of victory. New York alumni pledged half that in answer to telegrams. Tidings kept coming all the afternoon, for the loving army of alumni and alumnae were in motion. At 4:30 they were within \$196 of the half-million. Mr. Severance took that remnant gladly, and the doxology went up. Finney's spiritual sons prayed again. They had deserved Rockefeller's pledge and met his challenge. For all I know the old chapel bell is going wild yet! Greek fire and sophomore yells met the returning officials at the dear old college depot. But the venerable saints at Oberlin took the victory in, profound, quiet, for they remembered the times when the world hated them because they loved God and his black children more than they loved the world's applause. Who of us shall live to meet on earth in 1925 the King's acclaim and a reconstructed sentiment of popular approval for faithfulness to Christ's brethren from the realm of China!

Behold the Blossoms!

Agricultural California will soon have new promise of harvest. The blossoming almonds lead the way. The pink apricots and peaches will follow, and the delicate pears will appear. The snow-storm of prune-blossoms falls about March 20th. A thoughtful committee meets at San Jose this evening to plan a week of clean and wholesome entertainment for those who want to see the fortunate county at the time of its supreme attractiveness. Not a carnival but a convention of floral beau-

ty and delight. As sure as death will out, at last we are to hear troops of considerate critics confess that Santa Clara county has been too chary of self-praise and that Providence has appointed her in the splendid blossom time a beauty and attractiveness, unsurpassed in California, and if in California then in all the world.

The Deputation in the Marathi Mission.

By H. G. Bissell.

The Deputation of the American Board devoted about six weeks of its valuable time to this mission. There is great satisfaction throughout the mission with the thorough work which these gentlemen have done. Barring the limits of time, no restrictions of physical weariness, a large correspondence, distances, or hardships, were heeded by these men on business bent. They were among us as warm and strong friends; they brought us Christian companionship; an atmosphere of cheer and good will came with them, and all their words and deeds were genuine. In seeing the work they were industrious, painstaking and patient. They were not satisfied with a general understanding of situations and conditions, but desired an insight into particulars. This was gratifying to the Mission. Their observations and comments on what they saw and heard were first and foremost sympathetic; their opinions were given with frankness, but only after careful and deliberate consideration.

Long expectancy, with final gratification at the coming of the Deputation, naturally made us interested in the personnel of its members. It was pleasant to think that most of the members of our Mission had known Dr. Barton before. Some had met Mr. Whittemore, also; and that Dr. Loba, while at Ahmednagar, found himself a guest in the home of two Olivet pupils of fifteen years ago, and also met the mother and sisters of a Yale Seminary classmate. We are grateful that men of such capacity and spirit as these men have shown themselves to be, were chosen for this important work.

The visits of the Deputation to the eight principal out-stations of the Mission involved hard work every day. They saw boarding schools, day schools, high schools, primary schools, normal school, industrial schools, dormitories, orphanages, churches, parsonages, Christian homes and heathen homes; they started early and returned late; attended dinners and receptions given by Hindus and Samajists; Indian Christians and missionaries; they addressed many and varied gatherings; made calls on officials, including His Excellency the Governor of Bombay; they conferred with and consulted Indian Christians individually, and collectively; met members of other missionary societies; asked and answered many questions; received petitions; framed letters; wrote to home papers and friends, and engaged in and accomplished countless good things between times. This varied work of visiting finally ended with a ten days' conference, averaging sessions of five hours a day, with the whole Mission at its semi-annual October meeting at Ahmednagar. To bring certain leading subjects, bearing on the work of the mission before the deputation a number of papers were read at this conference by different missionaries on subjects assigned six months previously. This opened the way for the deputation to understand the characteristic problems and difficulties of this mission. Some of these subjects were "The Relation of the Missionary to the Indian Christian," "Christian Literature for India," "Mission Property," "The Work of the Treasurer," "Work Among Famine Children," "The Industrial Training of Girls and Women," "The Training of Indian Christians

for Christian Service," "Our Educational Policy," "The Training of Christian Women for Christian Service," etc.

The untiring willingness of these friends to go the rounds of the work, or push through any program at any pace, left the missionaries behind them faint and fagged out, while the deputation moved on to a fresh attack. But we had long waited for them and were only sorry when we had to bid them good-bye at mid-night Thursday, October 29th.

The coming of the deputation has been a reassurance to us of the hearty sympathy with the work this mission is doing of the Prudential Committee and the Board represented by Dr. Barton, of the Congregational churches, and pastors, represented by Dr. Loba, and of the laity and business men represented by Mr. Whittemore. We knew of this sympathy before, but it was refreshing to have it communicated to us again through these living apostles. There is no room left for doubt in our minds, if there ever was any, of the substantial approval of the Board and its large constituency of the work which this mission is doing. We recalled it to our minds again that the churches meant to stand by us.

The funds we use are sacred, the lives put into the work are sacred, the work is sacred, the field is made sacred by the love of God. In the prosecution of this work to which the churches have sent us we shall try harder than ever to be far-sighted and diligent.

These gentlemen counseled us wisely to conserve all our forces, to develop and utilize all possible local resources, to place larger responsibilities on Indian Christian leaders, to train more men for such leadership, to give them the knowledge of English, to let them share in the solution of difficult problems, and so be fitted the sooner to bear all burdens and inaugurate the happy day of Home Missions.

Self-support was emphasized by the Deputation. The subject has always been prominent in the plans and work of the Marathi Mission. Our efforts received signal endorsement by these friends, who saw that progress along this line, far from being retarded during the passing years, was steadily being made. In their public utterances before the annual convention of Indian Christians, "the Union of Churches" and Mission workers, meeting at Ahmednagar, the call to the Indian churches to stand on their own feet was once and again repeated. This was represented as *the* message which the Congregational churches of America and the American Board sent through the Deputation to the churches of India.

The educational policy of this Mission received due attention. It will be our purpose always to encourage the people of this country, more and more, to regard all schools as theirs. They must plan for them, help support them, direct them and share in their control. These educational, medical, industrial and religious institutions are for the people here. They must help to promote them and provide for them. It was emphasized for us, in the hearing of hundreds of Indian Christians, that the strength of Christianity in this country depended on the self-propagating power it was developing.

The question of retraction, concentration, and the giving up of some stations, was thoroughly discussed. The Deputation gave it as its opinion essentially as follows: "You should not retreat from any station"; "Keep on with the lines of work you have in hand"; "Strengthen the work in the central places, but do not close any out-stations." These sentiments found a hearty response in our thoughts.

The work for famine children received the generous recognition of the Deputation. Their care in the homes, their education, their industrial training, their religious

into eternity. Boys with all the promise and beauty of life before them undoubtedly will read these words. May it never be the hard, sad lot of any who do read them to come to such an end as that to which the young men herein named came. And yet, out of just such homes as those into which The Pacific goes have come young men whose lives have had similar sad endings.

"From the same fathers's side,
From the same mother's knee,
One journeys toward a frozen tide,
One to a peaceful sea."

A painter—so runs the story—once painted a picture of Innocence, and drew the likeness of a child at prayer. The little one knelt beside his mother's knee, a picture of health, devotion and happiness. The artist prized the picture and kept it for his own enjoyment. Years afterward he decided to paint its counterpart, a picture of Guilt. He found at last his study in a culprit, heavily ironed in a neighboring jail. Vice was plainly stamped upon him; if ever there was a wasted life, this was one. When later the picture was finished and placed alongside that of Innocence it was ascertained that the original of each was one and the same. The little boy who knelt by his mother's knee in prayer had ended his life in the dungeon.

Such endings need not be. There is one who is able to keep every soul that is entrusted to his keeping. To the young men who may read these words we commend the poem on the cover page of The Pacific this week. To all we recall the fact that John Quincy Adams, a great and good man, never, through his long life, forgot to say at bedtime the child's prayer which had been taught him at his mother's knee. The boy who has had such training and who throughout life reaches up to touch that divine hand which reaches down from the heavenly throne to guide every one of the children of men, will not go astray. There is nothing outside of ourselves that can separate us from the love of God.

The Exclusion Question.

There is a persistent attempt—though it may be an unconscious one—on the part of certain San Francisco papers to obscure the issues at stake in the Chinese exclusion question now under consideration here and elsewhere. It is not a question of Chinese immigration, or no Chinese immigration; it is not a question as to flooding the country with Chinese laborers, to the detriment of American labor. The question is, Shall we, as a people, treat the Chinese with fairness, treat them as we do other great nations, and by such treatment assure ourselves of our proper share of their trade, and thus, in this and other ways, build up and perpetuate those industries which will give employment in the future to our ever-increasing population and make ours a prosperous and a happy people? It is sheer nonsense for any one to say that our people do not care for the trade of China; we do care for it; every man who kows what trade with a great nation means does care for it, and a few years hence, if we go on treating the Chinese as we have

been treating them, there will be more sensible talk about trade with China than is heard today from the lips of those who say that they do not care for such trade. This talk is, of course, confined to a few. The majority of those who favor drastic exclusion laws seem to believe that the United States can treat China as she pleases, and yet secure trade. The Pacific does not so believe. Nor do we believe that this is the opinion of the most thoughtful people. It does not seem reasonable to conclude any such thing in the face of the facts; our small share of the present trade with China—small in comparison with what Great Britain has—our driving away from our shores of merchants who desire to enter for the purpose of trade, as has been shown in The Pacific recently; and the threats of retaliation on the part of China if fair treatment is not accorded her. The United States can do all that is necessary to be done to hold and to secure trade with China, all that as a Christian nation we should do, all that The Pacific has been urging, and yet bring no such flood of Chinese immigration as would really damage the American laborer. On the contrary, it would result in the best things for the American laborer.

There is much emphasis laid by the San Francisco Chronicle on the referendum of 1878 on the question of Chinese immigration. But the sentiment is not at all as it was twenty-five years ago. California has changed, and China has changed. Moreover, it is not possible to get in any such manner the sentiments of the people. If our people were asked to vote today on such a proposition as that of 1878, those who are in favor of some restriction, but not in favor of such restriction as we now have, would not know how to vote to express their wishes in the matter. One of two things had to go on the voter's ballot in 1878. It was, "For Chinese immigration," or "Against Chinese immigration." One had, on such a proposition as that, to vote for its prohibition or for its continuance. It was too bald and unqualified at that time; it would be far more so at the present time. The vote on the Chinese question in 1878 is valueless at the present time. It did not represent the California of 1878; it represents far less the California of 1902.

Let this question, as it stands today, be discussed throughout the State as it ought to be discussed, in every voting district; and then have its submission in such form as to allow exact expression of sentiment on the part of the voter, and the ballots will not read as they did in 1878. There are not a few persons who are ready to go out to argue that the interests of the American laborer and the interests of the cause of Christianity in a nation professedly Christian demand different treatment of China than that which she is now receiving from the United States.

Among the strange procedure on the part of San Francisco papers is the effort to lead people to the conclusion that the Chinese are a more lawless class than others among us. Much has been made of the recent murders in Chinatown and every infraction of law is harped on. One might reasonably conclude, if he al-

lowed these newspapers to guide him, that Chinatown threatens the State as badly as it was supposed to when the bubonic plague scare was on. But the highbinders are only a few of the criminally inclined in San Francisco. To offset the murders in Chinatown there is the strangling to death about that time of a sixteen-year-old girl, the shooting down on the streets at night of a servant girl, the binding hand and foot in broad daylight of a laboring man and the robbing of his premises by masked men, a fourteen-year-old boy booked at the city prison on a charge of murder, a man charged with manslaughter, the terrible beating of a mother by her brutal son, the murderous attack with a hatchet on his wife by a husband, and many more crimes of like kind, nearly all of them within one week of the time of the murders by the highbinders in Chinatown. All these were in our own city. And if we were to catalogue the crimes on the Pacific Coast during the month of February the list would be enormous and the array a terrible one. And yet, our daily papers harp on the crimes of Chinatown. When San Francisco shall pull out the beam that is in its own eye, outside of Chinatown, then it may with some consistency talk about the mote that is in the eye of Chinatown. A little more consistency on the part of the daily papers that are saying so much about crime in Chinatown would commend them to the really thoughtful people. A paper never gains anything by arguing for that which all well-informed persons well know cannot be maintained.

Notes.

Rev. C. F. Gates, D.D., LL.D., President of Euphrates College, Harpoot, Turkey, is spending a few months in Pasadena, Cal. He expects to visit San Francisco early in April.

Rev. R. C. Brooks, pastor of Pilgrim church, Oakland, was the Sunday evening speaker in the chapel services at Stanford last Sunday. This is the second time that Mr. Brooks has been invited to Stanford during recent months.

The Pomona Review says: "The Congregationlists are very fortunate in having subscribed every dollar which their fine organ is to cost." It was expected that this organ would be completed in Los Angeles by the 17th of this month and shipped to Pomona this week and installed at once.

The Rev. Dr. Pond was announced to speak at the San Francisco Ministers' Meeting next Monday on "Fifty Years in California." Dr. Pond, however, ascertains that he has been here only forty-nine years, and will postpone his address for one year. It is likely that the paper next Monday will be by the Rev. Mr. Milliken on "Monotones."

In our opinion there is no more satisfactory work done anywhere than that by Rev. J. H. Goodell in his Bible study class in Oakland, which meets in the Market Street church every Friday afternoon. Those who attend speak in the highest terms of the helpfulness and inspiration of this instruction. All feel that they are being led in living ways.

Next week The Pacific will publish a Southern California Home Missionary edition and the following week a Washington edition. It was not planned to publish these at dates so close together, but otherwise. The brethren who have had the securing of the articles for these editions have encountered some of the difficulties

which confront an editor every week. Hence delays and the bringing of the two so closely together.

The Rev. Dr. Woodbury of the American Missionary Association spoke at the Monday meeting of the ministers of San Francisco and vicinity concerning the work of the Association. It was said that there was a constantly increasing welcome for this work among the Negroes and the mountain whites in the South, and that the work everywhere becomes an ever-increasing necessity. The hope was expressed that the churches of the Pacific Coast would come more generally to the support of the A. M. A. work. Of this we shall write at another time.

Mr. H. G. Colton, a member of the Board of Trustees of the First Congregational church of Portland, is in the city in the interests of the Massachusetts Mutual Life Insurance Company, of which he is the Pacific Coast manager. Mr. Colton's father, who died in 1896, was a Congregational minister in New England and in Michigan. For twenty-five years he and his brothers occupied, as students, one room in the Yale College dormitory. The son had the pleasure of meeting this week at Congregational Headquarters, in the person of the Pacific Coast Secretary of the American Board, one who was acquainted with some of these young men when they were at Yale more than half a century ago.

The First Congregational church of Cheyenne, Wyoming, is to be congratulated in that it has secured an acceptance of the call extended to the Rev. F. E. Knopf of Sabetha, Kansas. Mr. Knopf was for nine years pastor of our church at Elkhart, Indiana, in which city he had a far-reaching influence, both as a minister and as one interested in everything which is for the moral and intellectual upbuilding of the community. He is a graduate of Wooster University, Ohio, and was for several years superintendent of public schools in Ohio and Indiana. The present writer's acquaintance with him began at Angola, Indiana, in 1883, where he was professor of Greek in the Tri-State Normal College. Every position to which he has been called, whether as educator or minister, he has filled in a highly creditable manner.

The Rev. F. S. Forbes has resigned the pastorate at Santa Barbara; to take the superintendency of the Boys' Industrial Home at Artesia, near Los Angeles. More cottages are needed at this Home, and Mr. Forbes will begin at once the attempt to raise funds for their construction. It is hoped that \$5,000 can be raised in Santa Barbara county for one to be known as "The Santa Barbara Cottage," in which preference will be given to homeless boys from that county. Since the Home was established in 1900 nearly one hundred boys in Southern California have been refused admittance because of lack of room and means for their sustenance. This is a splendid work in which to engage. We believe that Mr. Forbes is well suited for the superintendency of such an institution, and the people of Southern California who come to the support of the work will be doing themselves and humanity and God a grand service. The plan in its entirety is to raise, before July next, the sum of \$50,000, which shall be known as "The McKinley Memorial Fund," and which shall be used to build cottages and to build and equip industrial shops in which the homeless boys shall be trained for the work of life. William McKinley, we are sure, would rather have such a memorial as that than shafts and statues. Through it his life will enter more influentially into the lives of the rising generation than in these other ways, though these, of course, have their influence whenever they meet the eyes of any one.

The Closing Lectures of Dr. Barrows.

The seventh lecture in the series was on

SPIRITUAL FORCES IN AMERICAN HISTORY.

Dr. Barrows said in part:

"It has been the teaching of all our great statesmen from Washington to McKinley and Roosevelt that the maintenance and spread of true religion are essential to our permanence and prosperity. It is a familiar remark of De Tocqueville that despotism may govern without faith, but liberty cannot. Our survey tonight will make it plain that the Christian idea of God, which is at the head of the gospel, has been vitally connected with our past life. Out of the preaching of the great evangel we have our churches, our colleges, our liberties. From it has sprung American Christendom. Take away from our civilization what we owe to the Christian revelation, and how little that is, worthy and permanent remains.

"The American nation owes its origin to the spiritual forces of the sixteenth and seventeenth centuries. From the Bible came many of the strongest impulses which colonized the American shores. From the Bible came the simpler forms of self-government, in town and church, that have gone with our civilization in its westward march. Hence came the observance of the Lord's Day, the bulwark of our freedom, and hence the teaching of Biblical truth to the young, which Webster declared 'has done more to preserve our liberties than grave statesmen and armed soldiers.' Hence came our public schools and the long line of Christian colleges that stretch from the elms of Harvard and Dartmouth to the shores of the Brasos and Sabine, and the Pacific Coast. Hence came also the separation of Church and State, and that soul liberty which Rodger Williams learned from him who said, 'My kingdom is not of this world.' From the Bible came, as Edward Everett declared, 'the better elements of our national institutions.' It was an echo from the Scriptures which Jefferson sounded in the great Declaration. From the Bible came the moral forces that carried through our first Revolution, and which has withstood the wastings of the corruption in succeeding years. From the same source have sprung the moral reformations that have preserved our nationality and our freedom. The American Republic is of heavenly birth. It is no mud-giant, no shade of Thomas Carlyle! It does not represent to the world 'merely dollars and cotton.' Its fountain-head, at least, is far up among the shining hills of God.

"America has had more than one 'Mayflower.' It was the 'Mayflower,' bearing the sons and daughters of New England, that landed at Marietta in 1788. It was in New England that Rufus Putnam and Manasseh Cutler settled the plan which was embodied in the Magna Charta of the Northwest, the Ordinance of 1787. There is no danger of overestimating; there is peril rather of underestimating, the importance of that settlement and the greatness of that ordinance. Without it, it has been truly said, 'the Constitution of the United States would have lost half of its value.' It was one of the miracles of history, indicating the strategy of Providence, which sent the founders of the Northwest to Marietta 'at the precise time when, as Senator Hoar has said, 'alone they could bring with them the institutions which molded its destiny. A few years earlier or a few years later, and the great Ordinance would have been impossible.'

"There have been still other 'Mayflowers' freighted with New England men and ideas, making epochs in our history. One of these, bearing Jeremiah Porter and a company of Christian soldiers on a stormy voyage over Lake Michigan, landed at the mouth of the Chicago

river in 1833, and founded the First church in what was to be the metropolis of the West. A 'Mayflower' on wheels crossed the Rocky Mountains, bearing Marcus Whitman, with a freight so precious, with a purpose so high, with a spirit so commanding, that the spiritual destinies of empires greater than that of Germany were in some measure determined by it. Other Pilgrims from New England have entered the Golden Gate at San Francisco, have penetrated into Illinois, Iowa and Kansas; into Michigan and Wisconsin; have crossed the Ohio, the Missouri and the Tennessee, and have carried the seed-corn of new institutions through the fair, broad Southland.

The eighth and final lecture was on Wednesday evening, February 12th, given in the First Presbyterian church. The subject was

THE GROWING KINGDOM OF GOD.

The speaker said:

"The great moral and perhaps military battle of the nations is at hand, and it rests with those who believe in Christianity, with its law of life and hope, to love and progress, to control the vast and measureless future of the world. The stream of the gospel plainly moves on the world current. The twentieth century will be predominantly a missionary century with no local limitations. The past 150 years have lead up to something totally ecumenical. In recent years America has developed a world consciousness. The age of swiftest scientific, educational, industrial and commercial progress has been the age of swiftest spiritual advance, both in Christendom and in heathendom. Men are beginning to realize the solidarity of mankind, the brotherhood of race. The spirit of Christ is taking possession of the world and is the only solution of vexing social problems. The instruction of modern knowledge and the progress of Christianity have largely undermined nearly all the ancient faiths of Asia. The missionary cannot be kept out of any part of the world. I believe that during this century India is to be widely evangelized. Christianity has entered China and has gone there to stay. The cause of the recent savage uprising of deluded Chinese patriotism against foreigners is not the missionaries and their teaching, but the cruel selfishness and diabolical greed of which European powers have been guilty. The Chinese people have many just grievances against the western world. But whatever the past has been the gospel will still be preached in China. New avenues will be opened and wider opportunities granted. America has already wrought great things in the Orient. Japan's educational and political regeneration, her moral and commercial uprising, her present statues among civilized powers are due largely to the Christian leaven, which America has cast into the life of the great archipelago.

"We may well rejoice that in these latter days America means far more than ever before to the Oriental world. Our flag is for the first time respected in the world where dwells nearly one-half the race. American consuls in the far East are rejoicing that America—the America of Washington and Lincoln, of freedom and common schools, of church spires and printing-presses and hospitals—means infinitely more than in the past. Our driving the Spanish tyrants out of the Philippines has added to our moral prestige in the Orient. America's entering as a positive moral force into Asiatic life furnishes just the vitality and progressiveness which China needs. Those who speak the English tongue in the far East rejoice that America has become an Asiatic power. America is riding rapidly to the foremost place among nations. The center of the world's future

life will be, not the Atlantic ocean, but the Pacific. The future great center of the world is likely to be either Shanghai or San Francisco. The American churches have a vast responsibility thrown upon them. The Bible has a great work to do in the hearts of Oriental peoples. There is moral energy enough in Christendom now latent to evangelize our country and the whole globe in the coming century.

"In this course of lectures we have looked into the very heart of Christianity and found the Christian idea of God something ennobling, satisfying, vitalizing. God's redemptive revelation of himself was meant for mankind. It constitutes a religion which, having been exported to us from Europe and Palestine, is worthy to be exported by us to Asia, Africa and the isles of the sea. From the great hour of Dewey's victory in Manila harbor, the shadow of the great Christian Republic has been thrown, vast, beneficent and far, over the tropic isles and populous coasts of Asia."

The Visit of Dr. Barrows.

Rev. George C. Adams.

Now that our friend from Oberlin has come and gone it is well to ask why he came, what was accomplished by his coming, and who have been benefited. It should be said at the outset that he came because he was invited to come. His visit was under the auspices of the Pacific Theological Seminary, formerly of Oakland, now situated in Berkeley. The arrangements for his coming were made months ago, and those for the coming of the next man, a year hence, are already in progress; the man has been secured, and the plans as to time and subjects are under consideration. So this is a permanent matter, and each year we are to be blest with the presence of some strong man from the East, from England or Germany, or any other place where great men grow, and these men are to have a formative influence on the thought and life of the Congregational churches in this region. Our Seminary has made definite plans to be of service to a wider circle than is represented in the students. In this is it in line with other institutions. The most notable and the earliest arrangement of this kind was made by Rev. John Bampton, who died in 1751, and by whose will a series of eight lectures is delivered each year "to confirm and establish the Christian faith, and to confute all heretics and schismatics." These series of lectures at Oxford have been of great value, the first having been given in 1780, and a series each year since except three. The lectures are published, and some of the books are among the most helpful on theological subjects. Several of the American seminaries have in recent years followed in this line; the Lyman Beecher lectureship at Yale is already well known and of great influence.

It is fortunate for us on this Coast that the President of our Seminary appreciates the full value of such lectures, and that among his friends is one who, with money to devote to worthy objects, has seen fit to place the sum of \$50,000 in the hands of the Trustees of the Seminary, of which the income each year is to be used to secure the presence of such men as Dr. Barrows, the giving of a course of lectures on theological or kindred topics, and if deemed wise to have them put in permanent form by printing them. No better use of such could be made, and generations yet to come will be helped and stimulated by this benefaction. Entirely aside from the preaching which we have continually it is well to get the ripened thought of some man who has looked over the whole world, or has made a specialty of some line of thought, and whose influence is recog-

nized. No seminary in the land is likely to do more good by this process than is ours. We are away from the rest of the world; we read some and think a great deal, and yet we easily become provincial. We need to come in contact with the world's best thought elsewhere, and be inspired by what others know. We have our great thinkers; there are giants among us, and their influence is sought in the East; why should we not acknowledge the fact that we can also get something from those whose life is not always spent among us? So our theology may be helped by these courses of lectures; the same thoughts that are being constantly presented from our pulpits have a different sound when a strong man from the world outside puts them in new language.

No better selection could have been made for the first course of these lectures than was made in Dr. Barrows; his exceptional opportunities for studying comparative religions, his time spent in India, face to face with the life these religions has fostered, his ready mind, splendid memory, great command of language and oratorical power combine to make him not only strong but popular. The grand truths he treated were so presented that, while they took us into the depths of thought, no one had any difficulty in listening. There was nothing dry about them, and no one even dozed. The topics were well selected, and each followed naturally from the other. It is to be hoped that the whole can be put in permanent form, and made the beginning of a library furnished by our seminary.

The visit of Dr. Barrows was valuable most of all because of his personal interest in everything and everybody; he saw at a glance the value of our universities, and the far-reaching influence they are to have on the life of the world. He grasped the significance of our church movements and the greatness of their opportunities. He saw the strategic points in our work, and felt the value of the life and work of those who laid foundations here. In a word he proved himself a broad-minded Christian man, prompt to recognize and use advantages, and with the vision of a prophet to read what the future has in store. His accounts of things here will be helpful to us in the East, and Oberlin will have a still better meaning for us than she has had before. We ought not to forget his generosity in accepting invitations to speak. He was paid to deliver the course for the Seminary; he might have pleaded that it would take all his time and strength to do that and nothing more; but he chose the more broad-minded way, and spoke, so far as possible, wherever he was asked to speak; the Ministers' Meeting, the Congregational Club, numerous churches, two universities—all heard him, and all were delighted and profited by his coming. May all the lecturers in this foundation in coming years leave as happy a memory among us, and show as fine a spirit of interest in everything that pertains to the kingdom of God. We have been helped, not only by a course of lectures of unusual strength, but also by the presence of a great personality and the influence of a kindly Christian spirit.

We cannot guard too carefully the influences which we allow to play upon our life, for all of them leave their hue and impress upon us, either for beauty or for mar-
ring. A great artist refused to look upon the works of inferior artists, saying that they would affect his style. We should seek continual intercourse with the good, the pure, the holy; for in close, sympathetic mingling with them we unconsciously receive into our own spirit something of their sweetness, their beauty, and the aroma of heavenliness that surrounds them. We absorb something of whatever we see or touch.

writing. I have been looking anxiously for letters from the dear old homeland for the last two weeks; we have been here over a month, but have received only one, save from my son. We want so much to get a word of cheer from the many dear home friends, and hoped the mail which came yesterday had something in it for us, but only papers greeted our eyes. I do so hope they will begin to come soon. * * *

The changes that have taken place, both here and in Peking, are many and great. Most noticeable is the demolition of the city wall, a structure about thirty feet high and nearly as thick at the base, the filling of the nasty mote outside of it, and the making of a broad street on its base; also the tearing down of all the houses on the river bank for miles, around the city and making a wide street all the way. Other wide streets have also been made, all of which will be to the advantage of the place if kept in condition. A few years ago the British Concession, being already filled up and too small for the requirement of business, they arranged for an "extension," all land bought or taken at a valuation. Since the troubles the French have extended their concession by seizing or "confiscating," if you please, what they thought they needed, acknowledging no deeds, compelling the resident Chinese to pay rent, which has been, or is being, gradually increased till the owners are unable to pay and have to leave. This by the "Jesuit Fathers"—their fatherly way of doing things. * * *

Our mission property lies within this appropriated land; we are completely surrounded by their concession, and we are in the beginning of a fight now for our rights before we consent to enter. The fight has been on in Shanghai since they made an extension there, shortly before we went home. * * * But I shall move at once for the sale of our property and the purchase of new mission premises somewhere else; I hope in the new American Concession, which the Consul is negotiating nearer to the city and to the bulk of the Chinese population, if he is successful; otherwise, in the Japanese Concession, or on Chinese territory again. Another reason for sale is that our property here has about doubled in value since I went home, and is too valuable for the mission to hold. I shall lay the whole case before the Board as soon as I can get time to do so properly, and will take the risk of going ahead if a good opportunity offers for sale or purchase. If I only had a backing of \$5,000 to \$10,000! Col. Hopkins of the Deputation thought when here that our property was then valuable enough to warrant sale; I opposed it then, but the French and the doubling in value decide the point. If any one wants to send me the money to put the Board at once in a better place, good! It will be paid back when the Board appropriates; and good judges (investors) are sure it will double in value in a few years. There is no doubt of the action of the Board—most of the mission is behind me—as soon as the facts are known.

The course of foreign nations has been anything but such as to win the affection of the Chinese. Americans, English and Japs behaved the best, and that is not saying very much. * * * I have no time to tell of these things now. Even though China, by its attack on the representatives of all foreign nations, had thereby, as a Government, placed itself beyond any right of consideration, there is no excuse for the horrid course of some of the powers and the action of their soldiery. * * * Oh, what wisdom and patience we need for the new problems and difficulties that face us on every hand. Pray for us and the work and the Christians.

C. A. Stanley.

Dr. Woodbury's Reception.

The Chinese brethren of our San Francisco Missions have been anticipating with interest the visit promised by Rev. Dr. Woodbury, Secretary of the A. M. A. They hastened upon his arrival to give him a reception at the Central Mission House, 21 Brenham place. The Noyes Memorial Chapel, fresh from recent repairs, looked brighter and more cheery than ever. It was well filled with our Chinese brethren and their American friends. Many of the latter were absent, however, attending the lecture by Rev. Dr. Barrows, at Stiles Hall, in Berkeley. The exigencies of the approaching celebration of Chinese New Year's kept many Chinese away—especially the mothers and housekeepers, whom our visitors are seeking to save. But for these adverse conditions the room would have been packed.

A program was presented, and received with much applause, especially the recitations and songs by the children. It was delightful to hear some of those tiny ones singing "Jesus Loves Me," first in English and then in Chinese.

But the greatest pleasure of all was to look into the kind, beaming face of our guest, and to know that we really had in our midst the true friend who represented the Association which had made all this possible.

Dr. Pond presided, and expressed the wish that Dr. Woodbury might see the whole work, from Oroville to San Diego.

Dr. Woodbury talked familiarly, and at first jocosely, to our Chinese brethren through Rev. Jee Gam as interpreter—praising them for their good looks, and suggesting how ugly on first acquaintance the palefaces must look to Chinese, since they call us "foreign devils." So, he said, the black men in Africa judge us, saying God never would make anything so homely—these white men must be the work of the devil; while the Indians say the same of the Negroes.

"But," he said, "we know that the white man, the brown man, the yellow man, the red man, the black man were all made by one great God, and he made them all to be brothers. The A. M. A. stands for this. God hath made of one blood all nations and all ought to recognize the relationship and to help one another. The A. M. A. over fifty years ago began to stretch out its hand to help all races and classes of men. It began in a small way. We all begin small, and grow. The A. M. A. has grown, till now it gathers 15,000 young people in its schools, employs more than 600 workers, and expends in this work annually about \$400,000. It wishes it could get and use fully twice as much. It would be glad to use more for you. I am here to see your schools and your faces and to go back and tell people to do more for you. When I see what is wrought here it gives me new hope and courage. I shall tell in the East the story of this evening. I wish I could tell it so as to make our friends see your faces as I see them tonight. I don't think that even Dr. Pond is really more anxious than some of us in the East to do more to carry on this work. I will not detain you longer, only to wish you all good cheer and a Happy New Year. May you enjoy many of them, till we gather round the throne and see him who gave himself for us!"

As usual, our Chinese brethren provided bountifully, so that their guests might not go away empty. Ice cream and cakes and divers Chinese nuts and sweets were pressed with eager hospitality on all who would receive them; and thus ended what was for all a most happy occasion.

J. G. M.

Church News.

Northern California.

San Francisco, Fourth.—The additions to membership mentioned in *The Pacific* last week were for the year, and not for one Sunday, as reported.

Campbell.—The church at Campbell has received a new coat of paint, the inside work has been newly varnished, and electric lights take the place of old-time lamps. The men of the church are doing the painting, and the Woman's Guild pays for the new lights, which were put in by Chas. A. Cooper, electrician.

Field's Landing.—At our last communion service the church had the joy of welcoming two of our Sunday-school scholars into her fellowship. A series of meetings, conducted by Rev. J. B. Orr, lasting two weeks, was held at Field's Landing and Falk. The evening's services are well attended, showing appreciation and interest. Extra services, especially for Bible study, were held in the afternoon at the former place, which were very instructive and helpful. The reverend gentleman is a very interesting and forceful speaker.

Santa Cruz.—During the past week the Rev. J. B. Orr has been holding special meetings with the people of his old pastorate and their pastor, Rev. J. R. Knodell. Although the weather has been inclement, large congregations have greeted Mr. Orr, as he has presented the gospel in an earnest, dignified, scholarly manner. Conviction has been brought to many, some fourteen or fifteen of whom have evinced a desire to lead the Christian life. Rarely has a church been so blessed in having such strong men of God to minister unto it. We enter upon the services of this week with an earnest prayer that God's power may be felt in large measure.

Southern California.

Sierra Madre.—Plans for the new parsonage have been adopted, and work is to begin soon.

Norwalk.—The Ladies' Aid Society has placed a new organ in the church, costing \$850. The Y. P. S. C. E. has purchased one for the lecture room.

Los Angeles.—Pomona College is making headway in the new campaign for funds. On Sunday, the 16th, the First church of Los Angeles gave the morning hour to that purpose. President Gates and Rev. Henry Kingman, pastor of the Congregational church of Claremont, made splendid addresses on the work, situation and immediate claims of this wide-awake institution. Over thirteen hundred dollars were pledged, and there is more to come. All pledges are to be paid in April. On the same morning the senior pastor, Rev. Dr. Day, preached for Mr. Kingman and made an address in the evening at a praise service. In the evening the junior pastor spoke on "The Gospel and Society."

Pasadena, First.—The trustees, finding that the pledges thus far were insufficient for the expenses of the church, pointing to a probable deficit at the end of the year, determined to stand by the motto adopted by the church at its annual meeting, "Owe no man anything." Accordingly, at the morning service, on February 16th, they called a "family conference" and stated the case, with the result that the required amount, \$600, was raised in a short time. This leaves the church free for a long-desired move toward providing better accommodations for the Sunday-school, a fund for which will be started immediately. The evening service was set apart

as a Lincoln memorial service. A program was given consisting of appropriate recitations, special music, an address, "Some Characteristics of Lincoln," by Hon. H. H. Markham, and a short sermon on "A Legacy of the War," by Pastor Lathe, referring to our responsibility toward the freedmen. After the sermon a special offering was taken for work among the freedmen.

Los Angeles, First.—The plans for the new house of worship for the First church are nearly completed, but as a whole will not be adopted till tested by the accepted bid of the contractor. The material for the exterior is still undecided. The audience room, which is to seat about 1,200, with room for extra chairs, is to be separated entirely from the Sunday-school rooms by a solid wall. The attempt will not be made to provide one speaker for two large and practically distinct audiences at the same time. The Sunday-school rooms and the dining-room, with its suite, will be ample for their purposes. No statement of the amount to be expended on the building has yet been made or authorized by the Building Committee. It must be several months before the new church-home will be ready for use. These statements concerning the new house of worship are made to correct some misstatements made in one of our city papers, and which have naturally been copied, supposing that they were substantially correct. The original publication of an account of our new building was meant as a kindness, but some of its misstatements, especially that \$75,000 were to be expended on the building alone, has made us some trouble. We had only \$76,000 to begin with. The purchase of the new grounds decreased that sum considerably. The committee is endeavoring to build without debt—a difficult task.

Notes and Personals.

The Rev. F. B. Perkins is improving in health at San Diego.

The \$7,000 pipe organ for the Redlands church will be manufactured in New Haven, Connecticut.

The Rev. W. H. Scudder occupied the pulpit of Pilgrim church, Oakland, Sunday evening, preaching an able and helpful sermon.

The Rev. Dr. Pond was at Sacramento last Sunday in attendance at the thirtieth anniversary of the Chinese mission in that city.

The Rev. H. H. Wikoff was at the Olivet church in this city last Sunday in the interests of the Church Building Society. He reports the work in that church in better condition than at any other time for several years.

Oregon Letter.

By George H. Himes.

A good word comes from the Astoria church, Rev. F. E. Dell, pastor. The field is a hard one, and the surroundings are of a character which distract from religious work in many respects; yet this pastor works on as best he may, with faith undimmed, and with that degree of energy and singleness of purpose that is beginning to tell in an increasing number of hearers and a general uplift along all lines of living.

The spring meeting of the Portland Association will be held with the Hood River church, on the second Tuesday in April.

With this evening Dr. Ackerman begins a series of Lenten sermons on the general topic of "Conflicts in the Life of Jesus—a Study of Life at Its Highest." The theme of each discourse will be as follows: 1. "Decisive Principles"; 2. "Thoroughness"; 3. "Perseverance"; 4. "Meeting Recrimination"; 5. "The Use of Failure"; 6. "Enduring to the End."

The special meetings of the Forest Grove church, conducted by Rev. Daniel Staver, assisted by Superintendent Clapp, for the past three weeks, have resulted in forty conversions, mostly young people. The meetings were to have closed last Sunday evening, but the interest has been such that it was thought wise to continue them a little longer.

Prof. Albert R. Sweetser, of the Chair of Biology and Chemistry, Pacific University, Forest Grove, has been called to a professorship in the University of Oregon, Eugene. At first he declined the call, but later, the pressure having become very strong, he accepted, and will doubtless make the change at once. Prof. Sweetser is a valuable man in school, church and Sunday-school work, and his departure from Forest Grove will be a positive loss to that place in general, and to the college and Congregational church in particular. He will, however, be a pillar of strength to the Eugene church.

The Forest Grove church is planning to build a new house of worship, to cost about \$7,000. It has been thought advisable, however, not to begin this work until a fee simple title to the lot where the old church stood is obtained. It seems that the deed conveying the title was executed by Rev. Cushing Eells and wife, and stipulates that if the lot should be used for other than church purposes it should revert to their heirs. Dr. Eells has two sons living, but it is stated that by the terms of their father's will they received their share of his estate in a specified sum of money. All other property was left to Whitman College, Walla Walla; hence, a quit-claim deed must be secured from that institution. The lot in question is 200x400 feet, and it is in the center of the town and is valuable property. It has been suggested that a quarter of it might be retained for church purposes and the remainder sold and the proceeds used in building the new edifice. But the matter of title seems to be in the way, Whitman College hesitating to give a quit-claim unless the Eells brothers advise it. What their attitude will be in relation to the transaction is not yet known, although it is hoped that everything will be satisfactorily adjusted before a great while.

Portland, Feb. 16, 1902.

Washington Letter.

By I. Learned.

The council for the recognition of the Port Blakely Congregational church met agreeably to letters missive on January 22d. Rev. W. W. Scudder, Jr., was made Moderator and Rev. T. C. Wiswell of the University church was chosen Scribe. Eleven united on confession of the eighteen persons who were received, and the fellowship of the churches was extended to them and to the organized body by Rev. George Kindred of the West Seattle church. The sermon was preached by Dr. Temple of Plymouth church, Seattle, and addresses to the people by Rev. E. L. Smith of Pilgrim church and Mr. John Bushell, who for several months has been acting pastor. The latter, though a Methodist of long standing, has recently united with Plymouth church of this city, and though not anticipating entrance into the regular ministry, believes he can be more useful as a Congregationalist, and has already proved himself exceedingly helpful in our Christian work.

The council for the organization and recognition of the Brighton Beach church, which assembled first on January 15th, after the election of its Moderator and Scribe, finding that several of the proposed members were unavoidably absent, thought it wise to adjourn for four weeks, and assembled again on February 12th. The Moderator, Rev. Samuel Greene, being in the chair, and a quorum being present, H. L. Sizer, Esq., was chosen Scribe, in the absence of Rev. L. L. Woods. Sixteen persons were received into fellowship by the Moderator, fourteen of whom come by letter and two upon reaffirmation of their faith. The sermon was preached by Rev. Edward L. Smith; Rev. H. W. Chamberlain of Columbia City expressed the fellowship of the neighboring churches to this youngest child of our suburban family; Dr. Temple gave a brief charge and Supt. Scudder led us in the prayer of recognition.

Letters missive have been sent out by the Pleasant Valley church for the convening of a council for its recognition on Monday, March 3d. Their newly completed church building will be dedicated on the Sabbath previous.

January 29th and 30th Supts. Scudder and Greene spent a part of two days at Ellensburg, looking over the Congregational interests in that city. Our work there has been suspended for several years, but the lately improved conditions seem to make it advisable to seriously contemplate the reorganization of the church with a view to the recovery of our lost prestige. As the building is now occupied for school purposes and will be until the close of the school year, it is thought best to proceed carefully and wisely, planning to open the actual work about September 1st next.

Supt. Scudder has been on a trip along the line of the N. P. Railway, northward, visiting with Pastor Richard Bushell, Edison, Clear Lake, Wickersham and McMurray. He returns, bringing very encouraging reports of the work in that section.

Supt. Greene and Pastor C. W. Bushnell spent a day last week in looking over the possibilities of increased religious work and service at Machias. Missionary Young will visit that Sunday-school and hold preaching services on the 16th inst.

Supt. Greene goes to Darrington for the same time and will spend four days with that community, where a very good Sunday-school has been in operation for nearly six months.

A Sunday-school was gathered and organized at Easton on the 9th, and the people filled the schoolhouse at the evening service, asking for frequent services. The little town, like many others, is growing rapidly.

Rev. Geo. Kindred recently spent about ten days at Lakeside and Chelan, encouraging the people in their new enterprise and their plans for their church building, which is to be erected in the spring. About \$1,500 have been assured and the building is to be of rough-hewn stone.

Kalama has been severely afflicted during the past six or eight weeks with contagious disease, during which time all churches and schools have been closed. Our Pastor Young and his family were quarantined in their own house for nearly four weeks.

Seattle, February 14th.

Married.

STRONG--HAFTTEL.—At the home of the bride's parents, in Berkeley, February 8th, by Rev. J. H. Strong, the bride's father, Miss F. May Strong and Mr. Harry Haftel Cooper of Oakland.

Our Boys and Girls.

Washington.

Sound, sound the trump of fame!
 Let Washington's great name
 Ring through the world with loud applause;
 Let every clime to freedom dear
 Listen with a joyful ear.
 With equal skill, with godlike power,
 He governs in the fearful hour
 Of horrid war, or guides with ease
 The happier times of honest peace.

Behold the chief, who now commands,
 Once more to serve his country stands—
 The rock on which the storm will beat,
 But armed in virtue, firm and true,
 His hopes are fixed on heaven and you.
 When hope was sinking in dismay,
 When glooms obscured Columbia's day,
 His steady mind, from changes free,
 Resolved on death or liberty!

—Joseph Hopkinson.

Washington's View of Divine Providence.

George Washington's father, Augustine, married twice; of the first marriage there were four children, of the second, six, of whom he who was to be The Father of His Country was the firstborn.

Much has been said about his mother, Mary Washington, and it is impossible to say too much; for never was the mother of a great man worthy of more honor than she. Like the woman in the Scripture of whom Jesus said, "She hath done what she could," her praise should be perpetual. Augustine Washington died when George Washington was but eleven years old, yet before that time his father had made a deep impression upon him. When the boy was four years old his cousin brought him a fine apple; his father had great difficulty to prevail on him to divide it with his brothers and sisters, but at last succeeded by promising that if he would but do it the Almighty would give him plenty of apples the next fall. On a fine morning Mr. Washington took George by the hand and, accompanied by a guest, led him to the orchard. In subsequent years this lady said that, so far as they could see, the earth was strewn with fruit, yet the trees were still bending under the weight of apples. Mr. Washington reminded the child of the difficulty he had in inducing him to divide that one apple with his brothers and sisters, and said to him, "Look up, my son, and see how richly the Almighty has made good my promise to you." According to the narrator, who was present and whose words are recorded in a work published nearly seventy years ago, which came into our hands recently, he said, "Pa, forgive me this time and see if I am ever so stingy any more."

His father employed a singular method in teaching him that the fear of the Lord is the beginning of wisdom. On a properly prepared bed in his garden Augustine Washington traced with a stick the letters of his son's name, and sowing seed in them he covered it over and smoothed the ground with a roller. In a short time the plants came up in a way to display legibly the words "George Washington." It was not long before this vegetable wonder caught the eye of the child. Again and again he read his name springing up from the earth in letters fresh and green. He could not understand it. He sought his father, who puzzled him pleasantly for a while, but at last showed him how he had made the letters with his stick, sowed the seed in the furrows, and how the warm earth had caused them to spring up. From that he proceeded to teach him of the Infinite intelligence. He began by showing him that his name

inscribed in the earth was an effect, for this effect there must be a cause; that this cause must have been intelligent appeared from the design manifested in the work. George Washington never forgot this, and used to speak of it when such vegetable printing became common. So that though the care of her firstborn devolved entirely on Mrs. Washington, after he was eleven years of age, the recollections of his father were pleasant, and the impressions made upon his memory were inseparably connected with that Providence which had removed him.

At every period of his life he spoke of the Providence of God in a most reverential way. In 1754 he wrote that they "would have starved if Providence had not sent a trader from the Ohio to our relief." In a letter to his brother after Braddock's defeat he wrote, "By the All-Powerful Dispensations of Providence I have been protected beyond all human probability or expectation; for I had four bullets through my coat and two horses shot under me; I escaped unhurt, although death was leveling my companions on every side of me."

When he wrote to Lieutenant General Gage, of the British army, he said, "May that God to whom you appeal judge between America and you"; and when he wrote to his officers just before the attack upon the enemy in Boston, he said, "The success, I well know, depends upon the All-Wise Dispenser of events." Writing of the evacuation of Jersey by the British troops, on the 4th of July, 1777, he declared it to be "a peculiar mark of Providence." The capitulation of Burgoyne's army he declared to be "a signal stroke of Providence." In 1779 he said his only hope was that Providence who had "so often taken us up when bereft of every other hope," and declared that "the many remarkable interpositions of the Divine Government in the hours of our deepest distress and darkness have been too luminous to suffer me to doubt the happy issue in the present conflict." Again he speaks of God as the Great Director of Events, and as the Supreme Dispenser of all good.

In 1778 he wrote to General Nelson, of Virginia: "The hand of Providence has been so conspicuous in all this that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations. But it will be time enough for me to turn preacher when my present appointment ceases; and therefore I shall add no more on the doctrine of Providence."

But never once did he imagine that a miracle would be performed, and therefore he worked as energetically and guarded against attack as cautiously as if dependent wholly upon himself.

How noble his expression, "If we make freedom our choice we must obtain it by the blessing of Heaven on our united and vigorous efforts!"—Christian Advocate.

During the period between 1759, the year of his marriage, and 1775, when he took command of the Continental army, Washington lived the life of a Virginia planter at Mount Vernon. These were his happiest years. This charming spot on the Potomac River was the goal of his earthly pleasure. There he held close companionship with agricultural life. Growing crops fascinated him. Late in life he wrote to a friend: "I think, with you, that the life of a husbandman, of all others, is the most delectable. It is honorable, it is amusing, and, with judicious management, is profitable. To see plants rise from the earth and flourish by the superior skill and bounty of labor, fills a contemplative mind with ideas which are more easy to be conceived than expressed." He loved horses, cattle, and dogs, and stocked his farms with the finest breeds.

life, were studied with keen interest. With the unanimous sanction of the Deputation and the use of its name, the Mission framed a strong appeal to the Prudential Committee, the Board and all its friends, for help in this work. The appeal included a request that the Board add its own sanction and give it a wide circulation. Dr. Loba even remarked, privately, that in his judgment other lines of mission work, especially among adults, if need be, might be dropped, rather than the work done for famine children be discontinued. Here was a large company of children constantly under Christian instruction and influence, pliable, responsive, and furnishing material to strengthen the churches in days to come. What phase of our work could promise larger returns?

There are over three thousand famine children in the care of this mission. Now and then some of us are driven to reduce the numbers, hard as it may be to do so, and turn these lives which promise to be of value to the church away from the large possibilities before them. This work has the approval of wise and far-sighted men interested in the progress of Christ's Kingdom in India.

The Deputation did and said much more to help the work of this Mission than can be included in so brief a statement. It recommended the appointment of a secular agent to be the treasurer and general business manager for the Mission. It raised the question whether mission high schools should not be increased in number, each station having its own. It showed its hearty approval of the work of the Industrial Missions' Aid Society of London, which has opened work in Ahmednagar and elsewhere. No phase of the varied work of this Mission was left untouched. What has been indicated above is only by way of samples of the service of the Deputation. Let the American Board and the churches rest assured that these gentlemen did their work most thoroughly, and that it will bear fruit. All they said in sermons, in addresses, at the ordination of pastors, at the organization of churches, to large assemblies, to small companies, to Indian Christians and to us missionaries, had in it elements of strength, frankness and spiritual help. Left to our own choice, we should have had one thing different: we should have had them on the field twice as long. We are grateful to the Deputation itself, to the Prudential Committee, to the American Board, and its entire constituency, and to our Heavenly Father, for the help which these Christ-like men gave to us as individuals, and to the work of the Marathi Mission.

Ahmednagar, December, 1901.

Prof. Howison's Book on "The Limits of Evolution."

James M. Alexander.

The philosophy taught by Prof. Howison in the University of our State has been complained of as tending to undermine faith in the essential truths of Christianity. His book, therefore, recently published, on the "Limits of Evolution," is of more than ordinary interest. It consists of lectures that have been delivered by Prof. Howison in universities and before philosophical societies since the year 1883. These lectures, in their order, are on the following topics: "The Limits of Evolution"; "Modern Science and Pantheism"; "Later German Philosophy"; "The Art Principle in Poetry"; "The Right Relation of Reason to Religion"; "Human Immortality"; "The Harmony of Determinism and Freedom."

Though these lectures are on diverse topics, Prof. Howison claims that a connecting "thread" runs through them. This is an underlying philosophy, which he styles

"The Metaphysical Theory of Personal Idealism." The theory is that, instead of the Monism of materialistic or idealistic Pantheism, there is a "pluralism," a "world of spirits, including God, and united through recognition of him. So far from being bound by the world and its laws, these spirits are the very source of all the law there is in the world, or can be in it"; "they cause all its movement in processes of evolution; they are free in the sense that nothing but their own light and conviction determines their action toward each other or toward God." In their relations to each other Efficient Cause does not operate. It is stated on page 17 of the preface that "the key to the whole view is found in the doctrine concerning the system of Causation. It reduces Efficient Cause from that supreme place in philosophy which this has hitherto held, and gives the highest, the organizing, place to Final Cause (the end or design of acts)." On page 34 it is stated that "the principle of Efficient Causality of Divine relations, once it is settled that Divine relations are moral, is to be discarded"; and on page 35 page 35 it is stated that "Final Cause takes the place of the less rational category of Efficient Causality, since the last cannot operate to sustain moral relations." It is argued that there cannot be moral relations where force constrains, whether that force be applied in creation or government. Time and space also are ruled out of consideration. It is stated on page 13 of the preface that "Time and Space, and all that both contain, owe their existence to the essential correlation and co-existence of minds. This co-existence is not to be thought of as either their simultaneity or their contiguity. It is not at all spatial or temporal, but must be regarded as simply their logical implication of each other into the self-defining consciousness of each. And this recognition of each other as all alike self-determining renders their co-existence a moral order." On page 352 it is said that "Time itself takes its rise from this self-thinking which constitutes the free being eternal and whole. For Time, it would seem, is nothing but the mind's consciousness of its own controlling unity—living on notwithstanding the throng of differences from its defining Standard that are introduced into its life by its act of self-definition, and holding these differences all in its one embrace."

From this metaphysical theory several serious conclusions follow and are distinctly deduced by Prof. Howison. As has been shown, it is inferred from the idealism of the theory that Materialism is false, and from the Pluralism of the World of Spirits that Pantheism is false. From the theory that the Spirits are the cause of all the phenomena in the natural world known as Evolution it is inferred that the spirits themselves are not the product of Evolution, and thus the limits of Evolution are indicated. From the theory that Efficient Cause and Time and Space are to be discarded it is inferred that the Spirits, human beings as well as God, have not been created, but are self-subsistent and eternal. On page 14 of the preface it is stated that "the members of this Eternal Republic have no origin, but their purely logical one of reference to each other, including thus their primary reference to God. That is, in the literal sense of the word, they have no origin at all, no source in time whatever. There is nothing at all, prior to them, out of which their being arises; they are not things in the chain of efficient causation. They simply are, and constitute the eternal order." On page 329 it is remarked: "This explanation requires us to suppose every spirit, the human as well as the divine, to have life in itself, that is, to be in a very profound sense undeveloped, self-subsistent, or in the technical language of

the deeper philosophical schools, eternal." From these theories it is also inferred that there has been no Divine Predestination, no Divine Regeneration of human souls, no miracles, no Divine Revelation, and that for men there is no salvation except by their own powers and by the merit of their own works. On pages 332 and 334 it is remarked that "Divine Predestination, as inwrought in the conception of Divine Causation by Efficiency," is disproved "by dislodging the view of Creation by Efficient Causation." On page 334 it is said that "much less (than Creation) could Regeneration, the bringing on of voluntary repentance and genuine reformation in the soul, be of any sort of efficient causality. These thoughts, however incontrovertible they may be, are no doubt staggering thoughts, so much are we of old habituated to calling regeneration the work of the Holy Spirit, and to naming man the creature of God, and God his Maker. Still, staggering though they be, they must be true if human freedom is to be a fact." On pages 223 and 225 it is stated that "Reason and Religion have an intrinsic harmony; their harmony is that of cause and effect. Religion owes its being to reason. Reason, instead of paying homage to religion and making its submission to external authority, legislates for the religion which is its own offspring, and becomes itself the authority from which the credentials of religion must issue. Reason is itself, when come to itself, the true divine revelation." On pages 235 and 236 conclusions are drawn against all evidences of the incarnation of Christ; on pages 238 to 240 conclusions are given against the testimony of miracles. The book closes with the following sentence, "Thus does he (God) still the cry of the afflicted; thus, age by age to ages everlasting, 'wipe away all tears,' and grant to each sinning and sorrowing spirit the bliss of repentance consciously free, a redemption that arises out of the soul itself, the merit of virtue that is its own, and a peace that is indeed within."

The main aim of this book seems to be to solve the old problem of the relation of Divine Sovereignty to human freedom by denying Divine Sovereignty—that is, by ruling God as an Efficient Cause out of the universe. It is to be hoped that Prof. Howison, even if he seriously holds such theories, will be careful not to teach them as sound philosophy to the thousands of bright young people in our University.

Oakland, Cal.

It is so easy to forget a kindness, and to remember a kick. Yet controlling our recollections is almost as important as controlling our temper. We are apt to forget completely a hundred little kindnesses and courtesies which one has shown us, and to remember a single careless slight or thoughtless word. Often we hear it said of some wrong or thoughtless deed, "I have never thought so well of that man since then; it was there he showed his real character"—as if a man's real character appeared more in one separate deed to which, perhaps, he was sorely tempted, than in the striving and overcoming of many days and years. One of the legends about George Washington is that he once amazed his friends by appointing to an important and lucrative office a member of the Continental Congress who had done much to injure him when he was a general in the army. Explaining the appointment, the President said that the injuries to the general must not be remembered by the President, while the long and faithful service which this man had given to his country was just the kind of a thing which a President should remember. That showed a well-trained memory. —Sunday-school Times.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Stoning of Stephen. (Acts vii: 54-viii 2.)

Lesson IX. March 2, 1902.

M. Acts vii 54-viii: 2. The Stoning of Stephen.
T. II Cor. iv: 16-18. Looking at the Unseen.
W. Acts xxii: 6-20. Paul's Reference.
Thu. Heb. xi: 32-40. A Good Report.
F. Rom. viii: 31-39. Love Triumphant.
S. Rev. ii: 1-11. The Promise.
Su. II Tim. iv: 1-8. The Crown.

Stephen's defence, which necessarily forms a part of this lesson, is not readily reduced to order, because it is imperfectly reported to us—how could it be otherwise, when he was in the midst of enemies, and the confusion became mob disorder at last—and farther, because of the different elements which he had in mind while making it. He desired to answer the charges brought against him, and at the same time prove that his accusers were guilty of the very spirit he was being prosecuted for. These points appear somewhat as follows, but it must be borne in mind that all the elements are mixed in the extemporaneous defence which he made:

1. He was accused of dishonoring Moses, by affirming that the law would be abrogated, and the customs changed. His reply was that he recognized God's special dealings with Abraham, in choosing him as the progenitor of the Jewish nation, and with Moses as its deliverer and lawgiver, "who received living oracles to give to us," who "received the law as the ordinance of angels." His defence was largely built upon his reverence for the law, and his respect for Moses.

2. He was accused of dishonoring Moses by supplanting him with Jesus of Nazareth (v. 14). To this his reply was conclusive, for Moses had affirmed that the Lord would raise up for Israel a Prophet, like unto himself, whom they were to obey (v. 37). Possibly this portion of the defence would have been taken up as a climax in the argument, had not violence broken loose and cut his intention short. That would have been most suitable; but God's way was better. The climax was *seen*, and *announced*. Here was the *evidence* of the great law-giver's prophecy.

3. He was accused of dishonoring the temple. Stephen was one of the Hellenists, whose thought had become enlarged by the influence of Greek philosophy and broadened by observation in nationalities other than Jewish, and it is wonderful what a grasp he had on the deeper principles of the Old Testament. He meets his accusers with the assertion that whatever promise God gave Abraham was his when he had no temple, no land, not even an heir. Moses met God on the mountain, and disclosed himself in the living bush, and there was no temple, no sacred locality, for the tabernacle moved from place to place as occasion demanded. And when Solomon's magnificent temple lifted its sacred enclosures toward heaven, that great king recognized that the Most High dwelleth not in houses made with hands (II Chron. vi: 18). But the later prophet even sung of the temporary nature of the temple when he asked, What manner of house will ye build me? saith the Lord (v. 49). Thus he seconds the utterance of Jesus, who spoke of the time when "neither in this mountain nor yet in Jerusalem shall ye worship the Father"; and thrusts the imputation upon his accusers that they had made of the temple and its locality a veritable idol.

4. But the real pith of this defence lay in Stephen

showing these men that they were chargeable with great sin in resisting his argument about the Messiah, through whom God spake in these last days. His argument was cumulative, proving that they were the end of a long line of resisters of God. Let the evidence be gathered from their history. After the providential dealings with Abraham and Isaac, the patriarchs, moved with jealousy, sold Joseph (v. 9). Moses was scorned by the men whom he defended (v. 24-28), was thrust from the Israelites, and ill-treated when chosen by Jehovah as their leader (v. 39). So it was down the whole line, and as the vision grew upon the defendat, he closed with his false accusers in the words forming the core of his argument, in vs. 51-53. Some suggestive lessons can be gathered from this part of the lesson.

1. It is folly to attach ourselves to the transient and outward, calling these things "religion." Temple, customs, rites, forms, creeds are crumbling monuments of men's thoughts about holy things, and Time's ruthless hand will level them to earth. But the world has yet to learn this lesson, and there are thousands who still gnash their teeth, and would set upon those who utter truth, when they see their beloved temples tottering to the ground.

2. A right interpretation of God's providences is one of the surest ways of determining his will. Not only have we the religious history of the Old Testament to aid us in this respect, but the entire map of historic record is now open to our inspection for such interpretation. Surely we have a magnificent legacy in the possession of the past.

3. Intense religiousness is no proof that we have true religion in our hearts. Who is more religious than the Brahmin the Mohammedan, the Buddhist, the world over? The one non-intermitting cult through the ages has been religion, but Jesus had to put us in possession of its essence, and show us how to appropriate that which is of real benefit to the soul.

4. God's faithful witnesses speak under the power of the Holy Spirit. Stephen's witness was along the line of proving Jesus to be the Messiah. Others may be witnesses to something else. The power of prayer, the guidance of the Spirit, the interpretation of Scripture, the reformation of a dead church, and many other things need witnesses to the truth; yet these can scarcely expect to have less honor placed upon them than upon the Apostles or the Master himself. There are more martyrs than have been stones or led to the stake.

5. Visions are not given to every one, but every one may have a vision of Jesus. A party went to the photographer's to have their pictures taken, and after they were arranged in a picturesque group one of them was asked to step to the instrument and place his head beneath the dark cloth which covered it. He did so and saw an exact reproduction of the group on the glass close to his eye. Point the lenses of your soul toward the sky, wrap yourself in the mantle of prayer, look well into the depths of your heart, and I feel sure you will not be disappointed, the vision of the Savior will be found reproduced there.

6. Those who trust themselves to Christ do not die; they "fall asleep." Such is the sting of which death has been robbed by him who brought life and immortality to light. After sleep comes new life, regathering of energies, new opportunities. What a blessed enlargement of all these awaits the soul that wakes in heaven. Moses saw God's retreating glory, as he looked from the recess of the rock in which he had been hidden, but the soul that looks out from the flesh, as earth vanishes from mortal vision, sees the advancing glory of the Most

High, and is ushered into that light which fades not forever.

7. The greatest test of love is forgiveness of our enemies. Had Jesus left no other proof of the power of his religion than his forgiveness of those who hated him, that were enough. It is not enough to say, "I forgive"; to show that the forgiveness reaches to the longing to do for the hater, to suffer for him, to reclaim him, to come into actual fellowship with him—that is love.

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Joy of Service. (Ps. cxxvi: 5, 6; Matt. xxv: 19-23.)

Topic for March 2, 1902:

The normal condition of the human experience is one of happiness. The almost universal spirit of joy and freedom seen in a healthy child is the perpetual birthright of the human soul. Sorrow and depression and the lack of hope are elements which have no natural right in our lives. These all are night-prowlers, for whom some one has unbarred the door and admitted them to premises to which they ought never to have access. We used to hear a quotation frequently which runs like this: "Man is born unto trouble as the sparks fly upward." Many have believed that to be the teaching of the Bible. It is not. That statement was made by a man who was rebuked later by Jehovah in these terms: "My wrath is kindled against thee; * for ye have not spoken of me the thing that is right." There are many expressions in the Bible which we ought not to quote as having come from God.

* * *

But this condition of a happy life is usually connected with service—good, honest, continuous hard work. It is so in every part of our life. Idleness is one of the worst foes of a happy heart. If every man, woman and child in this city were to be given such an abundance of wealth that no more labor need to be done for their support or provision, it would result in trouble and misery untold. It would be worse than the most virulent epidemic as a damage to the happiness of the community. Who ever saw an ideally happy man who was a miser? or one who was an idler? or a person with no particular work to do for the world or some small part of it? If you want to lay the foundation of a joyful life for a boy or girl, teach them to plan and carry out some regular work which will benefit others besides themselves. The satisfaction which may come from selfish living is no more like true happiness than the interest in tattooing is like the inspiration of real art.

* * *

No person attempting to follow Christ has any right to expect happiness in his life or joy in his experience as a Christian unless he is devoted to some service. Jesus has his ways and methods. There is no charm in the name Christian. There is no magic touch to bring joy in the word "church." He is a poor and mistaken soldier who tries to find in his uniform his satisfaction as a military man. His chief value, then, is in being a successful target for the guns of the enemy, if he makes the mistake of getting near enough for that result. It is significant that just before our Lord said to his disciples, "These things have I spoken unto you that my joy may be in you," he had been teaching them about fruit-bearing, and saying, "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

Jesus taught that the divine joy remains as a perpetual condition of the Christian's life by the devotion to service.

* * *

The inference from these references, given with our topic, must not be that this joy is far away—in heaven, after the judgment day, or in some shadowy, dim distance. It is the nature of a real joy to grow. There are pleasures which lose their hold upon us. There are old people who are very unhappy because they have worn out the pleasures in which, for years, they tried to find their joy. They have made an awful mistake. They have not sought their joy in some service for Jesus Christ. For this does not fade and lose its satisfying effect. There is no doubt, therefore, that the years of eternity hold for us vast and immeasurable experiences of joy, which, at present, it is impossible for us to understand or even imagine. Such is the anticipation kindled in us by all the Scripture upon this point. But the joy we are to seek and enter is the joy of today and tomorrow and every other day, growing more and more absorbing until the absence of other joys will not be able to make us unhappy, just as the sun, rising in the sky, so floods the world that we do not miss the stars.

* * *

Neither ought there to be comparisons of service, among us who serve the Lord. The maker of needles must not envy the maker of the Corliss engine or the builder of battle-ships. The quiet worker in the home or in some obscure corner of the earth must not grow faint or inactive because of some talent-user after whom half the world is running with wonder and applause. No measurements of today are final. Your fellow-men have no scales by which to weigh your labor. The crucible and the furnace and the retort which are to determine the quality of your service are only in the possession of him whose you are and whom you serve. The forgotten of today may be the glorified of tomorrow; the contempt of this world may be turned into the hallelujahs of eternity! Have you a sweet voice, a quick brain, or a skillful hand? Have you money at your command, or the ability to make it? Do you stand where you can control men, influence others, and lead in the affairs about you? Then think of these as if the Savior had come to you and said: "Take this and go out into life, among men and through the years, and accomplish something for my kingdom until I summons you to the celebration of our triumph." Be happy, not in the great things you do, nor in the attention you attract; but rejoice that from the hand and lips of your Lord you have your service appointed, and from the same hand and lips your reward is to come.

A Parrot at Breakfast.

A funny parrot lives in Brooklyn and is very fond of the lady she lives with. When the breakfast bell rings in the morning she will push open the door of her cage with her bill, fly down to the breakfast table, take her own chair, which she always knows and occupies at each meal, and wait till the family assembles. If they should not gather as quickly as she thinks they ought she will call out, "Hurry up, folks, hurry up!" and at the same time hop over to the oatmeal dish and attempt to lift the cover, for she is very fond of oatmeal and will make her entire breakfast of it. She would not touch the oatmeal, even if she were able to lift the cover, for she is a very good Polly. After finishing her breakfast she flies right back to her cage.—Exchange.

Woman's Board of Missions for the Pacific.

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From Tientsin.

[Extracts from a letter from Rev. C. A. Stanley of Tientsin, China. Many will remember hearing both Mr. and Mrs. Stanley speak at the farewell reception to outgoing missionaries held last October, at Headquarters, San Francisco.]

We reached here the 22d of November (we sailed the 23d of October), on Saturday. A called meeting of the mission had been arranged for the next week; i. e., just as soon as possible after our arrival, to consult regarding the whole situation. This took us away to Peking for a week of hard work. Since then I have been very busy receiving and trying to comfort and advise and help the native Christians from all over my field, who have come to see me as soon as they knew of our arrival. It is very sad listening to their stories and trying to be of real help to them. It is pleasant, too, to learn of the good conduct and behavior of most of them; though there are some to whom the prosperity of a prospective indemnity greater than their losses, and the disappointment of being cut down, together with the greatly increased wages paid by the military for servants and for everything, has done more injury than was done to the better ones by all their suffering and losses, even with only half indemnity. So it is always, everywhere and with all peoples; prosperity is worse for the spiritual life than adversity or persecution, if the love of Christ is not uppermost in the heart—the controlling principle. The wonder is that so many stood the test of suffering and death even, and that now so many are bearing so well the changed conditions. It is a terrible test of the power of the gospel in their hearts.

As the old Mu-sz or pastor, here, every one who thought he had a ghost of a claim, even though he had never been an "inquirer," but only attended chapel when convenient, or whose claims had been cut, or for good reason disallowed, thought my return was their chance, for surely "the old pastor" could get anything he asked for. They had to be met and dealt with tenderly so far as possible, to try and show them their error, and lead them into a better way, but in some cases only facts and rebuke could be given. All this, together with getting hold of the work and in readiness for pushing it now when there are a great many ready to hear the gospel as never before, has kept me very busy, and made me glad when night came for rest. Arrived on Saturday, returned from Peking the following Saturday, except these two Sundays, I have preached in Chinese every Sunday since arrival, attended two, sometimes three, other services during the week, and conducted an English and a Chinese service on Christmas day. You can imagine I have not had much time for letter-

Washington's Early Responsibility.

George, from the time he was quite a small lad, kept a book in which he wrote down all the things that took place in his life. When George was scarce a man in years he took charge of some troops sent out to save his State from the bands of Indians and hosts of French who sought to steal more land. One-fourth of all the State troops were put in his charge, and for his work in this line he got a small pay that in our day would scarce be thought what a strong man could live on. He did a good deal of hard work to train his men in the right way for the fight. He had just got his men so that they could well cope with the foe, when word came from the head of the State that bade him start on a new task. It had been heard that the French and Indians had gone to work to build forts in a long line on the Ohio. To find out if this was so, Washington was sent to the front with a note to the chief man of the French troops. Though it was cold and bleak, young Washington did not shrink at the task set for him. He well knew at the time that most of his way would lead through dark woods by bad roads for miles and miles, but he did not flinch. Washington had four men with him when he made the start—a guide to show him the way and one who knew how to speak French, with two men to guard their goods and to do all the odd kinds of work there might be on hand. A hard time they had of it at first, as their way lead through swamp and mire. At last they found the fort of which they were in search. Here Washington had a long talk with the chief of the French troops, who was a man who had been long in wars. Though kind, he was very firm when his rights were at stake. George did not gain much by this trip, as he was told that the French had all the land round beneath their thumbs. When Washington got the note he was to take back, he made his way, with his men, home once more. It was more cold than when they had made their start, for the snow and ice lay thick on field and stream, and it was hard to get through it all.

The way in which Washington had done his task won him much praise, and the head of his State went so far as to make a note of the act to the King of England. He was at once made a colonel, and two bands of troops were put in his charge to stop the French who sought to seize more land.

Washington's Birthplace.

Mount Vernon has become a great mecca for the American tourist; at Yorktown and Valley Forge stand stately reminders of the First Gentleman of America, while in every part of the land the smallest mementoes of his life and actions are religiously preserved, but in magnificent decay on the lower Potomac lies Wakefield Farm, which was associated with his early life. A simple granite shaft marks the spot where George Washington was born, and a few bricks and stones are all that remain of his early home.

The old country mansion was burned early in the last century, but the brick chimney, within whose arch four people could sit, and the corner-stones, with a portion of the foundation, were saved. Shortly before the Civil War the historic farm passed into the hands of a family which at first showed some appreciation for its associations. A succeeding generation, however, tore down the chimney and the remnant of the walls in order to secure the bricks. A marble slab bearing an inscription giving the date of Washington's birth and other information, which had been set into the great arch, was removed to the old family graveyard; but in placing it beneath two ancient fig-trees planted by the mother of

Washington it was broken, and its fragments lie there today, moss-grown and vine-covered.

It was in 1895 that the national government erected at Wakefield a miniature copy of the Washington monument, with the inscription, "Washington's Birthplace," and in small letters at the base the words, "Erected by the United States, A. D., 1895."—Waldon Fawcett in the February Woman's Home Companion.

Washington and Speech-making.

Washington's effective service was not in the line of speech-making; his worth was shown in sound judgment, careful study of facts, wonderful organizing skill, and spotless integrity. The source of Washington's masterly power in reading character and managing men has often been placed to the credit of a peculiar genius possessed by him for such work. The source of that power lies in another direction. It is revealed in his method of systematic work, in his habits of careful observation, and his wide range of experience. Early in life he was for years thrown in contact with all sorts and conditions of men, from the cultured circle of Belvoir to the simple, rough life of the frontier. In the vigor of manhood he spent fifteen years in the study and management of men in the Virginia House of Burgesses.

Here is a side-light showing his keenness of observation in some advice he gave to a nephew, who was about to take his seat in the House of Burgesses: "The only advice I will offer," he said, "if you have a mind to command the attention of the house, is to speak seldom but on important subjects, except such as particularly relate to your constituents; and, in the former case, make yourself master of the subject. Never exceed a decent warmth, and submit your sentiments with diffidence. A dictatorial style, though it may carry conviction, is always accompanied with disgust."

Martha Washington in Camp.

Martha Washington was then forty-five years of age, and those who went to the camp and expected to find her arrayed in the gowns which they had supposed would be worn by the general's wife were disappointed.

"While our husbands and brothers are examples of patriotism," she would say to her countrywomen, "we must be patterns of industry." She did not hesitate to wear a brown dress and a speckled apron when receiving fastidious and elegant visitors at Morristown. It was said afterward that she acquired her inveterate habit of knitting in her zeal at Valley Forge to relieve the barefooted men around her. On every fair day she might be seen walking through the rude streets of the town of huts with a basket in her hand. Entering the hut of a sergeant, she found him dying on a pallet of straw, his wife beside him in the anguish of final separation. She ministered to his comfort with food prepared by her own hands. Then, keeling, she earnestly prayed with her "sweet and solemn voice" for the stricken couple. All day long she was busy with these errands of grace, or in the kitchen at the stone house, or in urging other women to lend a helping hand. And when she passed along the lines of the troops she would sometimes hear the fervent cry of "God bless Lady Washington!" or, "Long live Lady Washington!" Well, indeed, might the men feel that they could fight to their very last drop of blood with a commander whose wife, who was formerly the belle and leader of her set among the dames and damsels of Virginia, was not ashamed to be seen darning his and her own stockings!—Ladies' Home Journal.

WAYS OF SOUL-SAVING.

Write in a little book of prayer the names of several unconverted friends, and pray for them every day until they are saved.

Say a few earnest, tender words about their souls to every unconverted person with whom you have an opportunity to converse.

Keep a choice selection of tracts and give them out, or send them in letters, as the Spirit shall direct, praying that the Lord will bless every one.

Have a meeting in your home, and teach them the way of salvation. A little lad, soon after his conversion, gathered seven other lads of his own age once a week, to study the Bible and pray.

One of the largest Sunday-schools in London began in the dining-room of a pleasant home, by a young girl gathering in a few of the poor children. Soon the dining-room was too small, and a hall was rented, and many thousands of children have been saved as a result of that young girl's work—Word and Work.

We may well take the lesson which Christ's prayers teach us, for we all need it—that no life is so high, so holy, so full of habitual communion with God, that it can afford to do without the hour of prayer, the secret place, the uttered word . . . The life that was all one long prayer needed the mountain top, and the nightly converse with God. He who could say, "The Father hath not left me alone, for I do always the things that please him," felt that he must also have the special communion of spoken prayer. What Christ needed we cannot afford to neglect.—Alexander MacLaren.

Some do not accept Christ because of their ignorance concerning him. Those who rejected Jesus on one occasion did not know that he belonged to the seed of David and was born in Bethlehem. Many opposers of the gospel now are just as ignorant. No one but a wise man should venture to deny the claims of Jesus; and what truly wise man ever did so?

Some confess that they cannot understand Jesus. They do not altogether forget him, but—"never man spake like this man"; he is incomprehensible during his life-

time, and in all ages since such men have stood amazed at Christ's character and personality; he strikes them with awe, but they cannot classify him, so they refuse to believe.

Learn that to love God is the one way to know

Or God or man; it is not love received

That maketh man to know the inner life

Of them that love him: his own love bestowed shall do it.

—Jean Ingelow.

CULLINGS.

The more you love God, the more you will love your neighbor.

Ambition jumps high, but does not always land right.

No man is strong enough to do wrong with impunity.

Boldness in Christ's cause is a gift of the Holy Spirit.

You cannot pray for others till you feel with them.

Why is ROYAL Baking Powder better than any other?

Because in its mammoth works a corps of chemical experts is constantly employed to test every ingredient and supervise every process of manufacture to insure a product absolutely pure, wholesome and perfect in every respect.

The most wholesome food and the most digestible food are made with Royal Baking Powder.

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Household.

A cup of butter means sixteen table-spoons. When we measure butter in a cup, we measure it packed solid.

Broiled Sandwiches.—Butter thin slices of bread, spread them with a layer of grated cheese, dust with paprika or mustard or Worcestershire sauce, put them together, pressing well, and toast over the coals until light brown on each side.—Woman's Home Companion.

Savory Chestnuts.—Slit the chestnuts—the large Italian kind—pop them in a corn-popper above the fire, remove the shells and skin and mix them in a hot blazer with salt, pepper and Weisbaden sauce until each chestnut is thoroughly covered.—Woman's Home Companion.

Pop-corn.—Put shelled pop-corn in a wire sieve, dip it in cold water for an instant, then fill the bottom of the popper; hold it over hot coals far enough away to dry it a little before it begins to pop, then close to the fire until every kernel is as soft, white and light as a flake of snow.—Woman's Home Companion.

Lamb Cutlets.—Take them from the leg remove all the skin and cut them into small, thin pieces, then dip them in lemon juice seasoned with salt, pepper and onion. Do this three hours before you cook them, then run them on skewers, with a few slices of salt pork or bacon, and broil them ten or fifteen minutes.—Woman's Home Companion.

HURRY UP!

Everywhere one hears that expression "hurry up!" It is a genuine Americanism expressive of the "rush" in which we live. Nothing is swift enough for us. We race against steam and lightning and find them slow. We grudge the time given to eating, and rush through meals as though life depended upon our haste.

Life does depend on our haste, but not in that sense. Look at the obituary columns of the papers and see how many prominent men are carried away by "stomach trouble," "acute indigestion" and other related diseases. Their lives have in general been sacrificed to the haste and rush of business which overlooked the fact that food can only nourish the body when digested and assimilated and that the digestive and assimilative processes can't be hurried.

Dr. Pierce's Golden Medical Discovery, cures diseases of the stomach and the associated organs of digestion and nutrition. The source of all physical strength is food, properly digested and perfectly assimilated. By enabling the perfect digestion and assimilation of food "Golden Medical Discovery" increases and enriches the blood supply and sends new strength to every organ of the body.

"I was at one time as I thought almost at death's door," writes Mr. J. S. Bell, of Leando, Van Buren Co., Iowa. "I was confined to my house and part of the time to my bed. I had taken quantities of medicines but they only seemed to feed the disease; but I must say that 'Golden Medical Discovery' has cured me, and to-day I am stouter than I have been for twenty years. I am now forty-three years old."

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COMMUNICATED.

"For God so loved the world he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This is a passage I love so much, and it is only through divine love we can win others to Christ, for God is love;

and when I think of it and all he has done for us, I do not think we appreciate it half enough; and such great love as he has given to us, to make a sacrifice of his only son that we, through him, might live. Very few earthly friends would lay down their life for another, and yet, with all my heart I believe our love as Christians should be such a divine love for each other that if it was God's will we could lay down our lives for another. Perfect love casts out fear. Divine love worketh no ill to his neighbor. If such love existed in all of our churches, it would be a Paradise there, and we could almost convert the whole world. May God help us to be more like Christ. I know, as human beings we are very imperfect. But I carry it all to Jesus in prayer and he helps me through One that loves Jesus.

Jesus within, all others without. The door locked and Jesus himself holding the key to whom the heart has freely committed it. And if Jesus thus dwells within, all needs are supplied. "For it was the good pleasure of the Father that in him should all the fullness dwell." And if there is on hand within the heart an entire fullness of provision, of government, of helpfulness, of inspiration and hopefulness there can be no place for doubts and fears, no place for unrest or dismay, no place for the old, indwelling sin. His favor is life. His loving kindness is better than life. In his presence is fullness of joy. At his right hand of unhindered fellowship there are pleasures unceasing and ever-increasing.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be

cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Ralph Waldo Emerson.

Do you want to know whether you are living as a dutiful child toward your Father? Then ask yourself whether you are living as a loving brother toward all of God's other children. "Lovest thou me?" Christ asked Peter; "feed my lambs; feed my sheep."—Russell Sewall.

CORRESPONDENCE DESIRED.

Correspondence is desired with Christian people who would like to know about a new town, just starting, in Humboldt county, called Fieldbrook; and the surrounding country, which is destined to become one of the richest dairying sections in our State. Address, Wm. Gordon, Eureka, Calif.

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BRIEFS.

The atheist is the apostle of anarchy to moral law.

They only find rest in their souls who will toil for souls.

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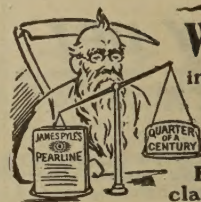
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Don't be in a hurry about finding your work in the world, but just look about you in the place you find yourself in, and try to make things a little better and honester there—T. Hughes.

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself, and all things possible.—Thomas a Kempis.

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